

THE
PANTHEON,
Representing the
FABULOUS HISTORIES
OF THE
HEATHEN GODS,
AND
Most Illustrious HEROES;
IN
A Short, Plain, and Familiar METHOD,
by Way of DIALOGUE.

Revised, Corrected, Amended, and Illustrated
with new Copper Cuts of the several DEITIES.

For the Use of SCHOOLS.

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L O N D O N:

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T O

T O T H E
R E A D E R.

IT IS confess'd, that there are already many Books publish'd on the present Subject, two or three of which are in our own Tongue; and those, without doubt, will, by some Men, be thought enough: But since this can be the Opinion but of a few, and those unexperienced People, it has been judg'd more proper to regard the Advice of many grave Persons of known Skill in the Art of Teaching; who, though they must acknowledge that Goodwin, in his Antiquities, has done very well in the Whole, yet can't but own that he has been too short in this Point: That Rosse also, tho' he deserves Commendation for his Mythology, is yet very tedious, and as much too large; and that Galtruchius, as D'Assigny has translated and dish'd him out to us, is so confused and artless in his Method, as well as unfortunate in his Corrections, that it in no wise answers the Purpose it was design'd for; and hereupon this Work was recommended to be translated, being first well approved by learned Gentlemen, as is above-mentioned, for its easy Method, and agreeable Plainness. Besides, it having been written by so leared a Person, and that for the Use of so great a Prince, and so universally received in our neighbour Nations, as to have sold several Impressions in a short Time, there was no room to doubt of its being well receiv'd here. As for the Quotations out of the Latin Poets, it was consider'd a while, whether they should be translated or not, but it was, at last, judg'd proper to print them in English, either from those who already render'd them well, or, where they could not be had, to give a new Transla-

TO the READER.

tion of them, that so nothing of the whole Work might be out of the Reach of the young Scholar's Understanding, for whose Benefit chiefly as this Version was intended, so, in this last Impression, Care has been taken, not only to move the Citations to the Ends of the Pages, Sections, or Chapters, which before lying in the Body of the Discourse, and making Part of it, the Sense was greatly interrupted, the Connection disturb'd, and thereby a Confusion oft-times created in the Understandings of some of those younger Scholars, into whose Hands it was put, by such an undue and improper Mixture of English and Latin, of Prose and Verse; but farther, to make it still more plain and familiar, and thereby better suited to their Capacity, and more proper for their Use, such ambiguous Expressions and obscure Phrases have been removed, and such perplex'd Periods rectified, as had been found either to cause Misunderstanding of the Author's Meaning; or to lead the Scholar into Barbarism, in rendering any Part of it into Latin, when such Translations have been imposed as a Task. And lastly, a complete and significant Index, instead of a verbal one before, has been added to this Impression, whereby any Thing material in the whole Book may be readily found out; the Usefulness of which need not be mention'd here, since the Want of it, in all former Editions, has been hitherto so much (and so justly) complain'd of by most of those many Masters who have made use hereof in their Schools.

Charter-house,
June 30, 1713.

ANDREW TOOKE.



OF THE
G O O D S
OF THE
H E A T H E N S.

C H A P. I.

The Approach to the Pantheon. The Original of
I D O L A T R Y.

PALÆOPHILUS.

✠ ☞ ✠ H A T Sort of Building is that before
✠ ☞ ✠ us, of so unusual a Figure? For, I
✠ ☞ ✠ think it is round, unless the Distance
✠ ☞ ✠ deceives my Sight.

✠ ☞ ✠ *Mystagogus.* You are not deceived.
✠ ☞ ✠ It is a Place well deserving to be visited
in this, the *Queen* of Cities. Let us go and view it,
before we go to any other Place.

P. What is its Name?

M. The *Fabulous Pantheon*. That is, the *Temple of*
the Heathen Gods, which the superstitious Folly of all
Men hath feigned, either through a gross Ignorance
of the true and only God, or through a detestable
Contempt of him.

P. What was the Occasion of the feigning of many
Gods?

B

M. Many

M. Many Causes thereof may be assigned, but^a these four were the principal ones, upon which, as upon so many Pillars, the whole Frame of the Fabrick depends.

1. *The first Cause of Idolatry was the extreme Folly^b and Vain-glory of Men*, who have denied to *Him*, who is the inexhausted *Fountain* of all Good, the Honours, which they have attributed to *muddy Streams*: *Digging*,^c as the holy Prophet complains, *to themselves broken and dirty Cisterns, and neglecting and forsaking the most pure Fountain of living Waters*. It ordinarily happened after this Manner: ^d if any one did excel in Stature of Body; if he was endued with Greatness of Mind; or noted for Clearness of^e Wit, he first gained to himself the Admiration of the ignorant Vulgar, which Admiration was by Degrees turned into a profound Respect; till at length they paid him greater Honour than Men ought to receive, and ascribed the Man into the Number of the *Gods*; whilst the more Prudent were either carried away by the Torrent of the vulgar Opinion, or were unable, or at least afraid, to resist it.

2. *The sordid Flattery of Subjects towards their Princes was a second Cause of Idolatry*. For, to gratify their Vainity, to flatter their Pride, and to sooth them in their Self-conceit, they erected Altars, and set the Images of their Princes on them; to which they offered Incense, in like Manner as to their Gods; ^f and many Times also, while they were yet living.

3. *A third Cause of Idolatry was an^g immoderate Love of Immortality in many*, who studied to attain to it, by leaving Effigies of themselves behind them;

^a Vid. Euseb. Lactant. Clem. August. Plat. Cic. ^b Sap. xiv. 14. ^c Jerem. ii. 13. ^d Diodor. lib. 17. Plutarch. in Lyfand. ^e Val. Max. l. 8. c. ult. Cic. de rep. apud. Aug. 3. de civ. cap. 15. ^f Athen. lib. 6. deipnosoph. cap. 6. de Demetrio Poliorcete. Sueton. in Julio, c. 76, & 84. ^g Pontan. l. 1. c. de Saturn.

imagining that their Names would still be preserved from the Power of Death and Time, so long as they lived in Brass, or, as it were, breathed in living Statues of Marble, after their Funerals.

4. ^h *A preposterous Desire of perpetuating the Memories of excellent and useful Men to future Ages, was the fourth Cause of Idolatry.* ⁱ For, to make the Memory of such Men eternal, and their Names immortal, they made them *Gods*, or rather called them so.

P. But, who was the first Contriver and Assertor of False Gods?

M. ^k *Ninus*, the first King of the *Assyrians*, was, as it is reported; who, to render the Name of his Father *Belus*, or *Nimrod*, immortal, worshipped him with Divine Honour after his Death.

P. When, and in what Manner, do they say that happened?

M. I will tell you. After that *Ninus* had conquered many Nations far and near, and built the City, called, after his Name, *Niniveh*; in a public Assembly of the *Babylonians*, he extolled his Father *Belus*, the Founder of the City and Empire of *Babylon*, beyond all Measure, as his Manner was; and representing him, not only worthy of perpetual Honour among all Posterity, but of an Immortality also among the Gods above: Then he exhibited a Statue of him, that was curiously and neatly made, to which he commanded them to pay the same Reverence that they would have given to *Belus* alive; and, appointing it to be a common Sanctuary to the miserable, he ordained, That if at any Time an Offender should fly to this Statue, it should not be lawful to force him away from thence to Punishment. This Privilege easily procured so great a Veneration to the dead Prince, that he was thought more than a Man,

^h Thucyd. l. 7. Plutarch. Apophth. Lacen. 4. Cic. 1. de nat. Deor. 1 Sap. 14, 15. ⁱ Vid. Annal. Salian. anno 2000. ^k Hier. in Ezech. & in Oseam.

and therefore was created a God, and called *Jupiter*; or, as others write, *Saturn of Babylon*; where a most magnificent Temple was erected to him by his Son, and dedicated with Variety of Sacrifices in the two thousandth Year of the World, which was the last Year but one of the Life of *Noah*. And from thence, as from a Pestilential Head, the Sacrilegious Plague of Idols passed, by a Kind of Contagion, into other Nations, and dispersed itself every where about.

P. What! Did all other Nations of the World worship *Belus*?

M. All, indeed, did not worship *Belus*; but, after this Beginning of Idolatry, several Nations formed to themselves several Gods; receiving into that Number not only mortal and dead Men, but Brutes also; and, which is a greater Wonder, even the most mean and pitiful inanimate Things. For, it is evident, from the Authority of innumerable Writers, that the *Africans* worshipped the Heavens, as a God; the *Persians* adored Fire, Water, and the Winds; the *Lybians*, the Sun and Moon; the *Thebans*, Sheep and Weesels: the *Babylonians* of *Memphis*, a Whale; the Inhabitants of *Mendes*, a Goat; the *Thessalians*, Storks; the *Syrophœnicians*, Doves; the *Egyptians*, Dogs, Cats, Crocodiles, and Hawks; nay, Leeks, Onions, and Garlick. Which most senseless Folly ¹ *Juvenal* wittily exposes.

P. But certainly the ancient Inhabitants and most wise Citizens of *Rome* did not so sottishly receive those Images of *Vain* Gods, as those *Barbarous* Nations did, to whom they were superior, not in Arms only and Humanity, but in Wit and Judgment.

¹ *O sanctas gentes quibus hæc nascuntur in hortis Numina.*

Religious Nations sure, and blest'd Abodes,
Where ev'ry Orchard is o'er-run with Gods.

Juv. Lib. v. Ver. 591.

M. You

M. You are mistaken, Sir ; for they exceeded even those *Barbarians* in this Sort of Folly.

P. Say you so ?

M. Indeed. For they reckoned among their Gods, and adored not only Beasts and Things void of all Sense ; but, which is far greater Madness, they worshipped also Murderers, Adulterers, Thieves, Drunkards, Robbers, and such-like *Pests* of Mankind.

P. How many, and what Kind of Gods did the *Romans* worship ?

M. It is scarce possible to recount them : When, besides their own Country Gods and Family Gods, all strange Gods, that came to the City, were made free of it. Whence it came to pass, in Time, that, when they saw their *Precincts* too narrow to contain so many, Necessity forced them to send their Gods into *Colonies*, as they did their Men. But these Things, which I cursorily tell you, you will see more conveniently and pleasantly by and by, with your own Eyes, when you come into this *Pantheon* with me ; where we are now at the Door. Let us enter.

CHAP. II.

The Entrance into the PANTHEON. A Distribution of the Gods into several Classes.

P. **G**OOD God ! What a Crowd of *dead Deities* is here, if all these are Deities, whose Figures I see painted and described upon the Walls !

M. This is the smallest Part of them. For the very Walls of the City, although it be so large, much less the Walls of this Temple, cannot contain even their *Titles*.

P. Were all these Gods of the same Order and Dignity ?

M. By no means. But as the *Roman People* were

6 *Of the Gods of Heathens.*

distributed into three Ranks ; namely, of^a *Senators* or *Noblemen*, *Knights* or *Gentlemen*, *Plebeians* or *Citizens* ; as also into^b *Noble*, *New-raised*, and *Ignoble* ; (of which the *New-raised* were those, who did not receive their Nobility from their Ancestors, but obtained it themselves by their own Virtue ;) so the *Roman Gods* were divided, as it were, into three *Classes*.

The *first* Class is of^c *Superior Gods* ; for the People paid to them a higher Degree of Worship, because they imagined that these Gods were more eminently employed in the Government of this World. These were called also^d *Select* ; because they had always had the Title of *Celestial Gods*, and were famous and eminent above others, of extraordinary Authority and Renown. Twelve of these were stiled^e *Consentes* ; because, in Affairs of great Importance, *Jupiter* admitted them into his Council. The Images of these were fixed in the *Forum* at *Rome* : Six of them were Males, and six Females ; commonly, without other Additions, called the *Twelve Gods* ; and whose Name *Ennius* comprises in^f a Distich.

These *Twelve Gods* were believed to preside over the *Twelve Months* ; to each of them was allotted a Month ; *January* to *Juno*, *February* to *Neptune*, *March* to *Minerva*, *April* to *Venus*, *May* to *Apollo*, *June* to *Mercury*,

^a *Patricii*, *Equites*, & *Plebei*. ^b *Nobiles*, *Novi*, & *Ignobiles*. *Cic. pro Muræna*. ^c *Dii Majorum Gentium*. ^d *Selecti*. ^e *Consentes*, quasi *Consentientes*. *Senec. l. 2. Quæst. Nat. Lucian. dial. de Deorum concil. Plaut. in Epidico*.

^f *Juno*, *Vesta*, *Minerva*, *Ceres*, *Diana*, *Venus*, *Mars*, *Mercurius*, *Neptunus*, *Jupiter*, *Vulcanus*, *Apollo*.

Dempster, Paralip. ad c. 3.

In posteriore hoc versu alii legunt *Jovis*, non *Jupiter* ; & melius meo judicio : olim enim *Jovis* in nominativo dicebatur, elisâ, metri gratiâ, ultimâ literâ. *Rosin. Antiq. lib. 2.*

July

July to Jupiter, August to Ceres, September to Vulcan, October to Mars, November to Diana, December to Vesta. & They likewise presided over the twelve Celestial Signs. And if to these twelve *Dii Consentes* you add the eight following, Janus, Saturnus, Genius, Sol, Pluto, Bacchus, Tellus, and Luna, you will have twenty, that is, all the *Select Gods*.

The second Class contains the Gods of lower Rank and Dignity, who were stiled *Dii Minorum Gentium*; because they shine with a less Degree of Glory, and have been placed among the Gods, as ^h Tully says, by their own Merits. Whence they are called also ⁱ *Adscriptitii Minuscularii*, ^k *Putatitii* and ^l *Indigetes*; because now they wanted nothing; or because, being translated from this Earth into Heaven, they conversed with the Gods; or being fixed, as it were, to certain Places, committed peculiarly to their Care, they dwelt in them, to perform the Duty entrusted to them ^m. Thus *Æneas* was made a God by his Mother *Venus*, in the Manner described by *Ovid* ⁿ.

The Gods of the third and lower Class are some-

^g *Manilii Astron.* l. 2. ^h *De Naturâ Deorum*, l. 2. ⁱ *Var. apud August.* ^k *Lucian. dial. de Dcor. conc.* ^l *Indigetes quòd nullius rei indigerent, quòd in Diis agerent, vel quòd in iis (sc. locis) degerent.* *Serv. in 12. Æn.* ^m *Liv.* l. 1.

ⁿ *Lustratum genitrix divino corpus odore*

*Unxit, & Ambrosiâ cum dulci Nectare mixtâ
Contigit os, fecitque Deum, quem turba Quirini
Nuncupat Indigetem, temploque, arisque recepit.*

His Mother then his Body purify'd,
Anoints with sacred Odours, and his Lips
In Nectar mingled with Ambrosia dips;
So deify'd; which Indiges Rome calls,
Honour'd with Altars, Shrines, and Festivals.

Metam. l. 14.

8 *Of the Gods of the Heathens.*

times called ^o *Minuti*, *Vesci*, and *Miscellanei*, but more usually ^p *Semones*, whose Merits were not sufficient to gain them a Place among the *Celestial Gods*; yet their Virtues were such, that the People thought them superior to mortal Men. They were called ^q *Patellarii* from certain small ^r Dishes, in which the Ancients offered to the Gods their Sacrifices, of which ^s *Ovid* makes mention.

To these we ought to adjoin the Gods called ^t *Novensiles*, which the *Sabines* brought to *Rome* by the Command of King *Tatius*; and which were so named, as some say, because they ^u were latest of all reckoned among the Gods; or because they were ^w Presidents over the Changes, by which the Things of this World subsist. *Circius* believes them to have been the *strange Gods of conquered Nations*; whereof the Numbers were so vast, that it was thought fit to call them, all in general, ^x *Novensiles*, lest they should forget any of them. And lastly, to this *Class* also must we refer those Gods and Goddesses, by whose Help and Means, as ^y *Tully* says, Men are advanced to Heaven, and obtain a Place among the Gods; of which Sort are the principal Virtues, as we shall particularly shew in its proper Place.

^o Horat. l. 3. carm. ^p Semones vulgò dicebantur quasi Semi-homines, antiqui enim *hominem* dicebant *hemonem*. Ap. Guthier. l. 1. cap. 4. de jur. Man. Lips. l. 2. ant. lect. 2. 18. ^q Plautus in Cistell. ^r Fulgent. Placid. ad Chalcid.

^s *Fert missos Vestæ pura patella cibos.* Ovid. Fast. l. 6.

To *Vesta's* Deity, with humble Mefs.

In cleanly Dish serv'd up, they now address.

^t Liv. l. 8. Varro de Linguâ Lat. ^u Quòd novissimi omnium inter Deos numerati sint. ^w Novitatum præfides, quòd omnia novitate constant aut redintegrentur. Apud Gyrard. Synt. 1. ^x Arnob. 3. adv. Gentes. ^y De Nat. Deor. l. 2.

C H A P. III.

A View of the PANTHEON. A more commodious Division of the Gods.

P. I Cast my Eyes very curiously every where about me, and yet I do not see the three *Classes* of the Gods, which you have just now described.

M. Because there is made here another and more convenient Division of them; which we will follow also, if you please, in our Discourse.

P. How can I deny myself that most useful Pleasure, which I shall reap from your Conversation?

M. You see that the three Classes, which I mentioned to you, are here divided into six, and painted upon the several Parts of the *Pantheon*. 1. You see the *Celestial* Gods and Goddesses upon an Arch. 2. The *Terrestrial*, upon the Wall on the Right-hand. 3. The *Marine* and *River* Gods upon the Wall of the Left. 4. The *Infernal* on the lower Apartment by the Pavement. 5. The *Minuti*, or *Semones*, and *Miscellanei* before you. 6. The *Adscriptitii* and *Indigetes* behind you. Our Discourse shall likewise consist of six Parts; in each of which I shall lay before you whatsoever I have found most remarkable amongst the best Authors upon this Subject, if so be you can bear with my Talkativeness.

P. Sir, you jest when you call it Talkativeness. Can any Discourse be more pleasant to me?

M. Then, since it pleases you, let us sit down together a while: And, since the Place is free from all Company, we will take a deliberate View of the whole Army of Gods, and inspect them one after another; beginning, as is fit, with the *Celestial*, and so with *Jove*, according to the Direction of the Poet.

^a *Ab Jove principium Musæ; Jovis omnia plena.*
From the great Father of the Gods above
My Muse begins; for all is full of *Jove*.

Virg. Eclog. 3.
C H A P.

C H A P. IV.

Of the Celestial Gods. JUPITER. His Image.

M. **T**HE Gods, commonly called the *Celestial*, are these that follow: *Jupiter, Apollo, Mars, Mercury, and Bacchus.* The *Celestial Goddesses* are *Juno, Vesta, Minerva or Pallas, Venus, Luna, and Bellona.* We will begin with *Jupiter*, the King of them all.

P. Where is *Jupiter*?

M. Look up to the Arch. You may easily know him by his Habit. He is ^a *the Father and King of Gods and Men*, whom you see sitting in a Throne of Ivory and Gold, under a rich Canopy, with a Beard, holding Thunder in his Right-hand, which he brandishes against the Giants at his Feet, whom he formerly conquered. His Sceptre, they say, is made of Cypress, which is a Symbol of the Eternity of his Empire, because that Wood is free from Corruption ^b. On his Sceptre sits an *Eagle*; either because he was brought up by it ^c; or heretofore an *Eagle*, resting upon his Head, portended his Reign; or because, in his Wars with the *Giants* ^d, an *Eagle* brought him his Thunder, and thence received the Title of *Jupiter's Armour-bearer*. ^e He wears Golden Shoes, and an embroidered Cloak, adorned with various Flowers and Figures of Animals; which *Dionysius* the Tyrant, as it is said, took from him in *Sicily*, and, giving him a woollen Cloak instead of it, said, ^f *That that would be more convenient for him in all Seasons, since it was warmer in the Winter, and much lighter in the Summer.* Yet let it not seem a Wonder to you, if by

^a Divûm pater atque hominum rex. Vir. Æn: 1. Pausan. in Eliac. Lucian. de sacrif. ^b Apud Laert. l. 8. ^c Mæro ap. Nat. Com. ^d Serv. in Æn. 1. ^e Jovis Armiger. Vir. Æn. 5. ^f Cicero de Nat. Deor. l. 3.



Chance you should see him in another Place, in another Dress: For, he is wont to be decked in several Fashions, according to the various Names he assumes, and according to the Diversity of the People, amongst whom he is worshipped. Particularly you will smile when you see him amongst the ^s *Lacedemonians* without Ears; whereas the *Cretans* are so liberal to him in this Particular, that they give him four. So much for the Figure of *Jupiter*. For, if it were my Design to speak of his Statue, I should repeat here what ^h *Verrius* says, that his Face upon Holy-Days ought to be painted with Vermilion; as the Statues of the rest of the Gods also used to be smeared with Ointments, and adorned with Garlands, according to an Observation of ⁱ *Plautus*.

P. Was the Power of darting Thunder and Lightning in the Hands of *Jupiter* only?

M. The learned ^k *Hetrurians* teach us, that this Power was committed to nine Gods; but to which of them it does not plainly appear. Some, besides *Jupiter*, mention *Vulcan* and *Minerva*, where the Phrase, *Minervales manubice*, signifies Thunder; (as the Books of those ancient *Hetrusci* called Strokes of Thunder *Manubias*) because the noxious Constellation of *Minerva* is the Cause of Tempests in the *Vernal Equinox*. ^l Others say, that Thunder was also attributed to *Juno*, to *Mars*, and to the *South Wind*; and they reckon up several Kinds of Thunders; *Fulmina* ^m *Peremptalia*, *Pestifera*, *Popularia*, *Perversa*, *Renovativa*, *Ostentatoria*, *Clara*, *Familiaria*, *Bruta*, *Consiliaria*: But the Romans commonly took notice of no more than two; ⁿ the *Diurnal* Thunder, which they attributed to *Jupiter*; and the ^o *Nocturnal*, which they attributed to *Summanus*, or *Pluto*. Now let us go on to *Jupiter's* Birth.

^s Plut. de Osir. & Isid. ^h Ap. Guther. de jur. Man. Plin. l. 3. cap. 7. ⁱ In Asinar. ^k Plin. l. 2. c. 51. Serv. 1. & 2. Æn. ^l Serv. 8. Æn. ^m Plin. l. 2. c. 43, 51, 52. Amm. Marcel. l. 2. ⁿ Κεραυνόβoλια νυκτερινά, κεραυνόβoλια ημερινα. ^o Ex Guther. de jur. Man. lib. 1. c. 3.

S E C T. II.

JUPITER's Descent and Education.

P. **W**H O were *Jupiter's* Parents ?

M. One Answer will not fully satisfy this one Question, since there is not one *Jupiter*, but many, who are sprung from different Families. ^a Those who were skilled in the *Heathen Theology*, reckon up three *Jupiters*; of which the first and second were born in *Arcadia*. The Father of the one was *Æther*; from whom *Proserpine* and *Liber* are said to be born. The Father of the other was *Cœlus*; he is said to have begot *Minerva*. The third was a *Cretan*, the Son of *Saturn*, whose Tomb is yet extant in the Isle of *Crete*. ^b But *Varro* reckoned up three hundred *Jupiters*: ^c and others reckon almost an innumerable Company of them; for, there was hardly any Nation which did not worship a *Jupiter* of their own, and suppose him to be born amongst themselves. But of all these the most famous *Jupiter*, according to the general Opinion, is *He*, whose Mother was *Ops*, and whose Father was *Saturn*; to whom therefore all, that the Poets fabulously writ about the other *Jupiters*, is usually ascribed.

P. Where and by whom was this *Jupiter* educated ?

M. He was educated where he was born, that is, upon the Mountain *Ida* in *Crete*; but by whom, the Variety of Opinions is wonderful. ^d For some affirm, that he was educated by the *Curetes* and *Corybantes*; some say by the *Nymphs*; and some, by *Amalthæa*, the Daughter of *Melissus*, King of *Crete*. Others, on the contrary, have recorded, that the Bees fed him with Honey. Others, that a Goat gave him Milk. Not a

^a Tully de Nat. Deor. l. 3.

^b Apud August. de Civit. Evang.

^c Euseb. Cæs. l. 2. præp.

^d Vid. Nat. Com. in Jove.

few say that he was nourished by Doves ; some, by an Eagle ; many by a Bear. And further it is the Opinion of some, concerning the aforesaid *Amalthæa*, that she was not the Daughter of *Melissus*, as we now mentioned ; but the very Goat which suckled *Jupiter*, whose ^c Horn, it is said, he gave afterwards to his Nurses, with this admirable Privilege, that whosoever possessed it, should immediately obtain every Thing that he desired. They add besides, that, after this Goat was dead, *Jupiter* took her Skin, and made a Shield of it, with which he singly combated the Giants ; whence that Shield was called *Ægis* ^f, from a *Greek* Word which signifies a *She-Goat*, which at last he restored to Life again, and, giving her a new Skin, placed her amongst the Celestial Constellations.

^c Cornu Amalthææ. ^f Ἀπὸ τῆς αἰγὸς.

S E C T. III.

J U P I T E R 's *Exploits*.

P. WHEN *Jupiter* was grown a Man, What did he perform worthy of Memory ?

M. He overcame in War the *Giants* and the *Titans*, (of whom we shall say more when we speak of *Saturn* ;) and also delivered his Father *Saturn* from Imprisonment ; but afterwards deposed him from the Throne, and banished him, because he formed a Conspiracy against him ; and then divided the paternal Inheritance with his two Brothers, *Neptune* and *Pluto* : as more largely will be shewn in its proper Place, when we speak of each of them apart. In fine, he so assisted and obliged all Mankind by the great Favours that he did, that he not only thence obtained the Name of ^g *Jupiter*, but he was advanced also unto divine Honours, and was esteemed

^g *Jupiter*, quasi juvenis Pater. Cic. 2. de Nat. Deor.

the common Father both of Gods and Men. Amongst some of his most illustrious Actions; we ought to remember the Story of *Lycaon*. For, when *Jupiter* had heard a Report concerning the Wickedness and great Impiety of Men, it is said that he descended from Heaven to the Earth, to know the real Truth of it, and, that being come into the House of *Lycaon*, King of *Arcadia*, where he declared himself to be a God, whilst others were preparing Sacrifices for him, *Lycaon* derided him; nor did he stop here; he added an abominable Wickedness to his Contempt, and, being desirous to try whether *Jupiter* was a God, as he pretended, he kills one of his domestick Servants, and roasts and boils the Flesh of him, and sets it on the Table as a Banquet for *Jupiter*; who, abhorring the Wretch's Barbarity, ¹ fired the Palace with Lightning, and turned *Lycaon* into a Wolf.

P. Are there no Exploits of his?

M. Yes, indeed; ² but they are very lewd and dishonourable: I am almost ashamed to mention them. For, Was there any Kind of Lewdness of which he was not guilty! or any Mark of Infamy that is not branded upon his Name? I will only mention a few Actions of this Sort among many.

1. In the Shape of a Crow ³ he ruined his Sister *Juno*, who was born at the same Birth with him, deluding her with Promises of Marriage: And how many Women does that Pretence delude even now?

2. He violated the Chastity of *Danae*, the Daughter of *Acrisius*, King of the *Argives*, though her Father had shut her up in a Tower; because the Oracle had foretold, that he should be slain by his Grandson: For, changing himself into a ⁴ Shower of Gold, he slid down through the Roofs and Tiles of the Place into the Lady's Lap. And, indeed, What Place is there is so fortified and

¹ Ovid. Met. l. 1.
2. Metam.

² Apollon. 4. Argon.
⁴ Ovid. 4. Met.

³ Doroth.

guarded,

guarded, into which Love cannot find Passage? Is there any Heart so very hard and stubborn, that Money cannot soften it! What Way is not safe, what Passage is not open, what Undertaking is impossible ¹ to a God, who turns himself into Money to make a Purchase?

3. He corrupted ² *Leda*, the Wife of *Tyndarus*, King of *Laconia*, in the Similitude of a Swan: Thus a fair Out-side oft-times veils the foulest Temper, and is a beautiful Cover to a most deformed Mind.

4. He abused ³ *Antiope*, the Wife of *Lycus*, King of *Thebes*, in the Likeness of a Satyr.

5. He defiled ⁴ *Alcmena*, the Wife of *Amphytrion*, in her Husband's Absence, in the Likeness of *Amphytrion* himself.

6. He inflamed ⁵ *Ægina*, the Daughter of *Æsopus*, King of *Bæotia*, with Love, in the Similitude of Fire, (a lively Representation of his Crime) and robbed her of her Chastity.

7. He deflowered ⁶ *Clytoris*, a Virgin of *Thessalia*, a great Beauty, by turning himself into, What? O ridiculous! into an Ant. And many Times, indeed, it happens, that great Mischiefs arise from very small Beginnings.

8. He debauched ⁷ *Calisto*, the Daughter of *Lycaon*, King of *Arcadia*, counterfeiting, which is very strange, the Modesty and Countenance of *Diana*. And yet he did not protect her from the Disgrace that afterwards followed. For, as she began to grow big, and washed herself in the Fountain with *Diana*, and the other Nymphs, her Fault was discovered, and herself shamefully turned away by *Diana* first, then changed by *Juno* into a *Bear*. But, Why do I say shamefully? when her Disgrace was taken away by *Jupiter*, who advanced

¹ *Converso in pretium Deo.* Horat. 3. carm. ² *Arat.* in *Phænom.* ³ *Ovid.* 6. *Metam.* ⁴ *Idem* *ibid.* ⁵ *Idem* *ibid.*
⁶ *Arnob.* ap. *Gyr.* ⁷ *Bocat.* lib. 5. de *Gen. Deorum*, cap. 49.

this *Bear* into Heaven, and made it a Constellation; which by the *Latins* is called *Ursa Major*, and by the *Greeks*, *Helice*.

9. He sent an ^a *Eagle* to snatch away the pretty Boy *Ganymede*, the Son of *Tros*; as he hunted upon the Mountain *Ida*. Or rather he himself, being changed into an *Eagle*, took him into his Claws, and carried him up to Heaven. He offered the same Violence to *Asteria*, the Daughter of *Cæus*, a young Lady of the greatest Modesty, to whom ^b he appeared in the Shape of an *Eagle*, and when he had ravished her, he carried her away in his Talons.

10. He undid ^c *Europa*, the Daughter of *Agenor*, King of *Phœnicia*, in the Form of a beautiful white *Bull*, and carried her into *Crete* with him. See how many several Beasts Man resembles, who has once put off his Modesty! And by how many various Fables this one Truth is represented, that the very Gods by Practice of impure Lust become Brutes. The *Bull*, in Reality, was the Ship upon which a *Bull* was painted, in which *Europa* was carried away. In like Manner the *Horse Pegasus*, that was painted upon *Bellerophon's* Ship, and the *Ram*, which was painted on that of *Phryxus* and *Helle*, created ample Matter of Fiction for the Poets. But to return to our Fable, *Agenor* immediately ordered ^d his Son *Cadmus* to travel, and search every where for his Sister *Europa*, which he did, but could no where find her. *Cadmus* dared not to return without her, because, ^e by a Sentence not less unjust to him, than kind to his Sister, his Father had banished him for ever, unless he found her. Wherefore he built the City of *Thebes*, not far from the

^a Virg. 5. *Æn.* Ovid. *Metam.* 10.

^b Fulgent. *Plan.*

^c Ovid. 6. *Metam.* ^d Ovid. 3. *Metam.*

^e Cum pater ignarus Cadmo perquirere raptam
Imperat, & pœnam, si non invenerit, addit
Exilium, facto pius & sceleratus eodem. Id. ib.

Moun.

Mountain *Parnassus*; and whereas it happened that his Companions that were with him were devoured by a certain Serpent, whilst they went abroad to fetch Water; he, to avenge their Death, slew that Serpent; whose Teeth he took out, and, by the Advice of *Minerva*, sowed them in the Ground; and suddenly a Harvest of armed Soldiers sprouted up; who quarrelling among themselves, with the same Speed that they grew up, mowed one another down again, excepting five only, by whom that Country was peopled afterward. At length *Cadmus* and his Wife *Hermione*, or *Hermonia*, after much Experience, and many Proofs of the Inconstancy of Fortune, were changed into Serpents. He is said to ^a have invented sixteen of the Letters of the *Greek* Alphabet: α, β, γ, δ, ε, ζ, η, θ, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ, which, in the Time of the Judges of *Israel*, he brought out of *Phœnicia* into *Greece*; two hundred and fifty Years after which, *Palamedes* added four more Letters, namely ξ, θ, φ, χ, in the Time of the Siege of *Troy*: (although some affirm that *Epicharmus* invented the Letters θ and χ: and, six hundred and fifty Years after the Siege of *Troy*, *Simonides* invented the other four Letters, namely, η, ω, ζ, ψ. *Cadmus* is also said to have taught the Manner of writing in Prose; and that he was the first among the *Greeks*, who consecrated Statues to the Honour of the Gods.

Now the *Historical* Meaning of the Fable, perhaps, is this: ^b *Cadmus* was in Truth King of *Sidon*, by Nation a *Kadmonite*, as his Name intimates; of the Number of those mentioned by ^c *Moses*. Which *Kadmonites* were the same with the ^d *Hivites*, who possessed the

Bids *Cadmus* trace and find the ravish'd Fair,

Or hope no more to breathe *Phœnician* Air.

Both just and wicked in the same Design;

The Care was pious, but too great the Fine. *Ovid. Met. 3.*

^a Pl. 5. c. 29. Cæf. 39. 24. ^b Bochart. 2. p. Geogr. c. 29. ^c Gen. 15. 29. ^d Idem cum *Hevæis*: Bochart. ibid.

Mountain *Herman*, and were thence also called *Hermionæi*: And so it came to pass, that the Wife of *Cadmus* had the Name of *Hermiona* or *Hermione*, from the same Mountain. And why is it said, that *Cadmus's* Companions were converted into Serpents, unless because the Word *Hevæus* in the *Syriac* Language signifies a Serpent? Moreover, another Word of a double Signification in the same Language occasioned the Fable, that armed Soldiers sprouted forth from the Teeth of the Serpent: For, ^a the same Word signifies both *Serpents Teeth* and *brazen Spears*, with which ^b *Cadmus* first armed his Soldiers in *Greece*, being indeed the *Inventor of Brass*; insomuch that the *Ore*, of which Brass is made, is from him even now called *Cadmia*. As to the five Soldiers, which are said to survive all the rest of their Brethren, who sprouted up out of the Teeth of the Serpent, the same *Syriac* Word signifies ^c *Five*, and also a *Man ready for Battle*, according as it is differently pronounced.

^a Hygin. c. 2. 4. ^b Plin. l. 34. c. 1. 10. ^c Bochartus ut supra.

SECT. IV. JUPITER'S Names.

P. **H**OW many Names has *Jupiter*?

M. They can hardly be numbered; so many were the Names which he obtained, either from the Places where he lived and was worshipped, or from the Things that he did. The more remarkable I will here set down alphabetically.

The *Greeks* called him ^a *Ammon*, or *Hammon*, which Name signifies *Sandy*. He obtained this Name first in *Lybia*, where he was worshipped under the Figure of a Ram; because when *Bacchus* was a-thirst in the fabulous Deserts of *Arabia*, and implored the Assistance of *Jupiter*, *Jupiter*, appearing in the Form of a Ram,

^a *Arenarius αμμος* ab *Arena*, Plut. in *Osir.* V. Curt. l. 4.
opened

opened a Fountain with his Foot, and discovered it to him. But others give this Reason, because *Jupiter* in War wore a Helmet, whose Crest was a Ram's Head.

The *Babylonians* and *Affyrians*, whom he governed, called him ^b *Belus*, who was the impious Author of Idolatry; and, because of the Uncertainty of his Descent, they believed that he had neither Father nor Mother; and therefore he was thought the first of all Gods: In different Places and Languages he was afterwards called *Beel*, *Baal*, *Beelphegor*, *Beelzebub*, and *Belzemen*.

Jupiter was called ⁱ *Capitolinus*, from the *Capitoline* Hill, upon the Top whereof he had the first Temple that ever was built in *Rome*; which *Tarquin the Elder* first vowed to build, *Tarquin the Proud* built, and *Horatius* the Consul dedicated. He was besides called *Tarpeius*, from the *Tarpeian* Rock on which this Temple was built. He was also stiled ^k *Optimus Maximus*, from his Power and Willingness to profit all Men.

He is also called ^l *Custos*. There is in *Nero's* Coins an Image of him sitting on his Throne, which bears in its Right-hand Thunder, and in its Left a Spear, with this Inscription, *Jupiter Custos*.

Antiently in some Forms of Oaths he was commonly called ^m *Diespiter*, the Father of Light; as we shall farther remark presently under the Word *Lapis*; and to the same Purpose he was by the ⁿ *Cretans* called directly *Dies*.

The Title of *Dodonæus* was given him from the City *Dodona* in *Chaonia*, which was so called from *Dodona*, a Nymph of the Sea. Near to which City

^b Berof. l. 4. Eusebius, l. 1. præp. Evang. Hier. 1. in Oseam.

ⁱ O Capitoline, quem, propter beneficia, populus Romanus Optimum, propter vim, Maximum appellavit, Tull. de Nat. Deorum 1.

^k Plin. Liv. Flut. Tacit. 19.

^l Apul. de mundo. Senec. 2. qu. nat.

^m Quasi dici pater. Var. de Lingua Latina.

ⁿ Macrobius in Saturn. ap. Bochart. in Geogr.

there was a Grove sacred to *Jupiter*, which was planted with Oaks, and famous ; because in it was the antientest Oracle of all *Greece*. Two Doves delivered Responses there to those, who consulted it. Or, as others use to say, ^p the Leaves of the Oaks themselves became Vocal, and gave forth Oracles.

He was named ^q *Elicius*, *Because the Prayers of Men may bring him down from Heaven.*

The Name *Feretrius* is given him, because ^r *he smites his Enemies* ; or because he is *the* ^s *Giver of Peace* ; for, when a Peace was made, the Scepter by which the Embassadors swore and the Flint-stone on which they confirmed their Agreement, were fetched out of his Temple : or lastly, because, after they had overcome their Enemies, they ^t carried the grand Spoils (*Spolia opima*) to his Temple. *Romulus* first presented such Spoils to *Jupiter*, after he had slain *Acron*, King of *Cænina* ; and *Cornelius Gallus* offered the same Spoils after he had conquered *Tolumnius* King of *Hetruria* ; and thirdly, *M. Marcellus*, when he had vanquished *Viridomarus* King of the *Gauls*, as we read in ^u *Virgil*.

Those Spoils were called *Opima*, which one General took from the other in Battle.

Fulminator, or ^v *Ceraunius*, in *Greek* Κεραύνος, is *Jupiter's* Title, from hurling Thunder, which is

^p Alex. ab Alex. c. 2.

^q Quod cœlo præcibus eliciatur, sic Ovid. Fast, 3.

Elicium cœlo te Jupiter ; unde Minores

Nunc quoque te celebrant, Eliciumque vocant.

Jove can't resist the just Man's Cries,

They bring him down e'en from the Skies ;

Hence he's *Elicius* call'd.

^r A feriendo, quod hostes feriat, ^s vel à ferenda pace, Fest.

^t Vel à ferendis spoliis opimis in ejus Templum. Plut. in Rom. Dion. 2.

^u *Tertiaque arma Patri suspendet capta Quirino.*

And the third Spoils shall grace *Feretrian* Jove.

Æn. 6. ^w *Serv.* ibid.

thought

thought to be his proper Office, if we believe the
^p Poet.

In *Lycia* they worshipped him under the ^a Name of
Gragus, Γράψιος [*Grapsios*,] and *Genitor*.

In *Ægium*, about the Sea-coast, he is said to have
 had a Temple, with the Name of ^r *Homogynus*.

At *Præneste* he was called *Imperator*. ^s There was
 a most famous Statue of him there, afterwards tran-
 slated to *Rome*.

He was called *Latialis*, ^t because he was worshipped
 in *Latium*, a Country of *Italy*; whence the ^u *Latin Fes-
 tivals* are denominated, to which all those Cities of *Ita-
 ly* resorted, who desired to be Partakers of the Solemni-
 ty; and brought to *Jupiter* several Oblations: Particu-
 larly a Bull was sacrificed at that Time, in the com-
 mon Name of them all, whereof every one took a Part.

The Name *Lapis*, or, as others write, *Lapideus*,
 was given him by the *Romans*, who believed that an
 Oath, ^w made in the Name of *Jupiter Lapis*, was the
 most solemn of all Oaths. And it is derived either
 from the Stone, which was presented to *Saturn* by his
 Wife *Ops*, who said it was *Jupiter*, in which Sense
^x *Eusebius* says, that *Lapis* reigned in *Crete*; or from
 the *Flint-stone*, which, in making Bargains, the Swearer
 held in his Hand, and said, *If knowingly I deceive,
 so let Diespiter, saving the City and the Capitol, cast me*

^p Horat. 3 Carm. and Virgil. *Æn.* 1.

——— *O qui res hominumque Deūmque
 Æternis regis imperiis, & fulmine terres.*

O King of Gods and Men, whose awful Hand
 Disperſes Thunder on the Seas and Land;
 Dispensing all with absolute Command.

^a Lycophron. ^r Virg. l. 1. & 4. *Æn.*

^s Pausan. & Hesych. Liv. 6.

^t Cic. pro Milone, 86. Dion. l. 4.

^u *Latinæ Feriæ.*

^w Juramentum per Jovem Lapidem
 omnium sanctissimum, Cic. 7. Epist. 12. ^x In Chron.

away from all that's good, as I cast away this Stone ;
^p whereupon he threw the Stone away. The Romans
 had another Form, not unlike to this, of making Bar-
 gains : It will not be amiss to mention it here : ^q *If*
with evil Intention I at any Time deceive ; upon that Day,
O Jupiter, so strike thou me, as I shall this Day strike this
Swine, and so much the more strike thou, as thou art the
more able and skilful to do it ; whereupon he struck down
 the Swine.

In the Language of the People of *Campania*, he is
 called *Lucetius* from *Lux* ; and among the *Latins* ^r *Dies-*
piter from *Dies*. Which Names were given to *Jupiter*,
^s *because he cheers and comforts us with the Light of the Day*
as much as with Life itself : Or, because he was believ-
 ed to be the Cause of Light ^t.

The People of *Elis* used to celebrate him by the Ti-
 tle of ^u *Martius*.

He was also called ^w *Muscarius*, because he drove a-
 way the Flies : For, when *Hercules's* religious Exer-
 cises were interrupted by a Multitude of Flies, he there-
 upon offered a Sacrifice to *Jupiter*, which being finish-
 ed, all the Flies flew away.

^x *Nicephorus*, that is, carrying Victory ; and, by the
 Oracle of *Jupiter Nicephorus*, the Emperor *Adrian* was
 told, that he should be promoted to the Empire. *Livy*
 often mentions him ; and many Coins are extant,

^p Si sciens fallo, me Diespiter, salvâ urbe, arceque, bonis
 ejiciat, ut ego hunc lapidem. Fest. ap. Lil.

^q Si dolo malo aliquando fallam, tu illo die, *Jupiter*, me
 sic ferito, ut ego hunc porcum hodie feriam ; tantoque ma-
 gis ferito, quanto magis potes, pollesque. Liv. l. 1.

^r Serv. 9. *Æn*.

^s Quod nos die ac luce quasi vitâ ipsâ afficeret ac juvaret.
 Aul. Gell.

^t Festus. ^u Ἀπειὼ Ζεὺς, *Jupiter pugnax*. Plut. in *Pyrrho*.

^w Ἀπομύς, muscarum abactor. Pausan. 5. *Eliac*.

^x Νικηφόρος, i. e. Victoriâ gestans. *Ælius Spart.* in *A-*
driani vitâ.

in which is the Image of *Jupiter* bearing Victory in his Hand.

He was called also ^p *Opitulus*, or *Opitulator*, the *Helper*; and *Centipeda* from his Stability; because those Things stand secure and firm which have many Feet. He was called *Stabilitor* and *Tigellus*, because he supports the World. *Almus* also and *Alumnus*, because he cherishes all Things: And *Ruminus* from *Ruma*, which signifies the Nipple, by which he nourishes Animals.

He is also named ^q *Olympius* from *Olympus*, the Name of the Master who taught him, and of the Heaven wherein he resides; or, of a City which stood near the Mountain *Olympus*, and was anciently celebrated far and near, because there a Temple was dedicated to *Jupiter*, and Games solemnized every five Years. ^r To this *Jupiter Olympus* the first Cup was sacrificed in their Festivals.

When the *Gauls* besieged the Capitol, an Altar was erected to *Jupiter* ^s *Pistor*; because he put it into the Minds of the *Romans* to make Loaves of Bread, and throw them into the *Gauls* Tents; whereupon the Siege was raised.

The *Athenians* erected a Statue to him, and worshipped it upon the Mountain *Hymettus*, giving him in that Place the Title of ^t *Pluvius*; this Title is mentioned by ^u *Tibullus*.

Prædator was also his Name; not because he protected *Robbers*, but because, out of all the Booty taken from the Enemy, one Part was due to him. ^w For, when the *Romans* went to War, they used to devote to

^p Quasi opis lator. Fest. Aug. 7. de Civit.

^q Pausan. Att. & Eliac. Liv. l. 4. dec. 4.

^r Pollux.

^s A pinsendo Ovid. 6. Fast. Laet. l. 12. Liv. l. 5.

^t Phurnut. in Jovin.

^u *Arida nec Pluvio supplicat herba Jovi.*

Nor the parch'd Grass for Rain from *Jove* doth call.

^w Serv. 5. *Æn.*

the Gods a Part of the Spoil that they should get; and for that Reason there was a Temple at *Rome* dedicated to *Jupiter Prædator*.

Quirinus, as appears by that Verse of *Virgil*, which we cited above^p, when he spoke of the Name *Feretrius*.

Rex and *Regnator* are his common Titles in ^q *Virgil*, *Homer*, and *Ennius*.

Jupiter is also called ^r *Stator*, which Title he first had from *Romulus* on this Occasion: When *Romulus* was fighting with the *Sabines*, his Soldiers began to fly; whereupon *Romulus*, as ^s *Livy* relates, thus prayed to *Jupiter*, *O thou Father of the Gods and Mankind, at this Place at least drive back the Enemy, take away the Fear of the Romans, and stop their dishonourable Flight. And I vow to build a Temple to thee upon the same Place, that shall bear the Name of Jupiter Stator, for a Monument to Posterity, that it was from thy immediate Assistance that Rome received its Preservation.* After this Prayer the Soldiers stopped, and, returning again to the Battle, obtained the Victory; whereupon *Romulus* consecrated a Temple to *Jupiter Stator*.

The *Greeks* called him Σωτήρ [*Soter*] *Servator*^t, the *Saviour*, because he delivered them from the *Medes*. *Conservator* also was his Title, as appears from divers of *Dioclesian's* Coins; in which his Effigies stands, with *Thunder* brandished in his Right-hand, and a *Spear* in his Left; with this Inscription, *Conservatori*. In others,

^p Note 6, on Page 20.

^q *Divum Pater atque hominum Rex.* Vir. *Æn.* 1. & 10.

The Father of the Gods, and King of Men.

Summi Regnator Olympi. *Æn.* 7.

Ruler of the highest Heaven.

^r A stando vel sistendo.

^s Tu pater Deum hominumque, hinc saltem arce hostem, deme terrorem Romanis, fugamque scdam siste. Hic ego tibi Templum Statori Jovi, quod monumentum sit posteris et præsentis ope servatam Urbem esse, voveo. Liv. l. 1.

^t Strabo, l. 9. Arrian. 8. de Gest. Alex.

instead of Thunder, he holds forth a little Image of Victory, with this Inscription, *Jovi Conservatori Orbis*, to Jupiter the Conservator of the World.

The *Augurs* called ^f him *Tonans* and *Fulgens*. And the Emperor *Augustus* dedicated a Temple to him so called; wherein was a Statue of *Jupiter*, to which a little Bell was fastened ^g. He is also called by *Orpheus* Βρονταῖος [*Brontaius*] and by *Apuleius*, *Tonitrualis*, the Thunderer: And an Inscription is to be seen upon a Stone at Rome, *Jovi Brontonti*.

ⁱ *Trioculus*, Τριόφθαλμος [*Triophthalmos*] was also an Epithet given him by the *Græcians*, who thought that he had three Eyes, with one of which he observed the Affairs of Heaven, with another the Affairs of the Earth, and with the third he viewed the Sea-Affairs. There was a Statue of him of this Kind in *Priamus's* Palace at *Troy*; which, beside the usual two Eyes, had a third in the Forehead.

^k *Vejovis*, or *Vejupiter*, and *Vedius*, that is, little *Jupiter*, was his Title when he was described without his Thunder, viewing angrily short Spears which he held in his Hand: The *Romans* accounted him a fatal and noxious Deity; and therefore they worshipped him, only that he might not hurt them.

Agrippa dedicated a *Pantheon* to *Jupiter Ultor*, the Avenger, at Rome, according to ^l *Pliny*.

He was likewise called ^m *Xenius*, or *Hospitalis*, *Hospitable*; because he was thought the Author of the Laws and Customs concerning Hospitality. Whence the *Greeks* call Presents given to Strangers *Xenia*, as the *Latins* called them *Lautia*.

Ζεὺς [ⁿ *Zeus*] is the proper Name of *Jupiter*, because he gives Life to Animals.

^f Cic. de Nat. l. 1. ^g Dio. l. 5. ^h Ap. Lil. Gyr. Synt. 2. p. 82. ⁱ Pausan. ap. eundem. ^k Cic. 5. de Nat. Gell. l. 5. Ovid. in Fast. ^l Plin. 36. 15. ^m Serv. 1. Æn. Cic. pro Deiot. Plut. qu. Rom. Demost. Or. de legation. ⁿ Ἀπὸ τῆς ζωῆς Phurnut. de Jove.

SECT. V. *The Signification of the Fable, and what is understood by the Name of JUPITER.*

P. **Y**OU have told us the Dreams of the Poets about *Jupiter*; now, pray Sir, let us know what the Historians and Mythologists affirm concerning him.

M. Very willingly. [§] *Jupiter* was King of *Crete*, and, according to *Eusebius*, contemporary with the Patriarch *Abraham*. This *Jupiter* deposed his Father, and afterwards divided by Lot the Kingdom with his two Brothers *Neptune* and *Pluto*. And, because the Eastern Part of the Country was by Lot given to *Jupiter*, the Western to *Pluto*, and the Maritime Parts to *Neptune*; they took Occasion from hence to feign, that *Jupiter* was the God and King of the Heavens, *Neptune* of the Sea, and *Pluto* of Hell. Nay, *Jupiter's* Name was so honoured by Posterity, that all Kings and Princes were from him called *Joves*, and the Queens *Junones*, from *Juno* the Wife of *Jupiter*.

Concerning the Mythologists, or the Interpreters of Fables, I shall only observe this by the by. There is in these Kind of Things such a vast Diversity of Opinions among them; and, which is yet worse, the Accounts that many of them give, are so witless and impertinent, so incongruous to the very Fable, which they pretend to explain, that I think it better to write nothing from them, than to trouble the Reader with those Things, which will not probably satisfy him; which when I cannot effect, I will pass the Business over in Silence, and leave it to every one's Discretion to devise his own Interpretations. For it is better that he himself should be the Author of his own Mistake than to be led into it by another, because a Slip is more tolerable and easy when we

§ Apud Salian. in Ann. & Epitome Turfellini.

ourselves fall down, than when others violently push us down at unawares: yet, whenever the Place requires that I must give my Expositions of these Fables, that I may discover some Meaning that is not repugnant to common Sense, I shall not be so far wanting to my Duty, as that any one should justly accuse me of Negligence. By the present Fable I may justify my Words; for observe only, how various are Mens Opinions concerning the Signification of the Name *Jupiter*, and you may guess at the rest.

^h The Natural Philosophers many Times think that *Heaven* is meant by the Name of *Jupiter*; whence many Authors express the Thunder and Lightning, which come from Heaven, by these Phrases: *Jove tonante, fulgente, &c.* and in this Sense ⁱ *Virgil* used the Word *Olympus*.

^k Others imagined that the Air, and the Things that are therein contained, as Thunder, Lightning, Rain, Meteors, and the like, are signified by the same Name. In which Sense ^l *Horace* is to be understood, when he says *sub Jove*, that is, in the open Air.

Some, on the contrary, call the Air *Juno*; and the Fire *Jupiter*, by which the Air being warmed becomes fit for the Generation of Things. ^m Others again call the Sky *Jupiter*, and the Earth *Juno*; because out of the Earth all Things spring; which ⁿ *Virgil* has elegantly expressed in the second Book of his *Georgics*.

^r *Euri-*

^h Cic. 2. de Nat. Deor.

ⁱ *Panditur interea domus omnipotentis Olympi.*

Mean while the Gates of Heaven unfold. *Æn.* 10.

^k Theocr. Ecl. 4.

^l *Jacet sub Jove frigido, id est, sub Dio, ὑπὸ τοῦ Διὸς.*
Hor. Od. 1.

^m *Lucret.* 1. 1.

ⁿ *Tum pater omnipotens fecundis imbribus æther
Conjugis in gremium lætæ descendit, & omnes
Magnus alii, magno commixtus corpore, factus.*

¹ *Euripides* thought so, when he said that the *Sky* ought to be called *Summus Deus*, the *Great God*.

² *Plato's* Opinion was different; for he thought that the *Sun* was *Jupiter*; and ³ *Homer*, together with the aforesaid *Euripides*, thinks that he is *Fate*; which *Fate* is, according to ⁴ *Tully's* Definition, *The Cause from all Eternity, why such Things, as were already past, were done; and why such Things, as are doing at present, be as they are; and why such Things, as are to follow hereafter, shall follow accordingly.* In short, others by *Jupiter* understand the ⁵ *Soul of the World*; which is diffused not only through all human Bodies, but likewise through all the Parts of the Universe, as ⁶ *Virgil* poetically describes it.

I do not regard the moral Signification of the Fable; that would be an endless and impertinent Labour. It is free, as I said above, for every one to think what he pleases, and, according to the Proverb, to abound in his own Sense.

For then th' Almighty *Jove* descends and pours
Into his buxom Bride his fruitful Show'rs.

And, mixing his large Limbs with hers, he feeds
Her Births with kindly Juice, and fosters teeming Seeds.

¹ Apud Cic. de Nat. ² In Phæd. ³ Odyss. v.

⁴ *Æterna rerum causa; cur ea, quæ preterierint, facta sint; & ea, quæ, instant, fiant; & ea, quæ consequentur, futura sint.* Cic. 1. de Divinat.

⁵ Arat. init. Astron.

⁶ *Cælum ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet.*

— The Heaven and Earth's compacted Frame,
And flowing Waters, and the starry Frame,
And both the radiant Lights one common Soul
Inspires, and feeds, and animates the Whole.
'This active Mind, infus'd thro' all the Space,
Unites and mingles with the mighty Mass.

Æn. 6.

C H A P.



C H A P. V.

A P O L L O. *His Image.*

P. **B**UT what is that ¹ beardless Youth, with long Hair, so comely and graceful, who wears a Laurel-Crown, and shines in Garments embroidered with Gold, with a Bow and Arrow in one Hand, and a Harp in the other?

M. It is the Image of *Apollo*, ² who is at other Times described holding a Shield in one Hand, and the *Graces* in the other. And, because he has a three-fold Power in Heaven, where he is called *Sol*; in Earth, where he is named *Liber Pater*; and in Hell, where he is stiled *Apollo*; he is usually painted with these three Things: A Harp, a Shield, and Arrows. The Harp shews that he bears Rule in Heaven, where all Things are full of Harmony; the Shield describes his Office in Earth, where he gives Health and Safety to terrestrial Creatures; his Arrows shew his Authority in Hell, for whomsoever he strikes with them, he sends them into Hell.

Sometimes he is painted with a Crow and a Hawk flying over his Head, a Wolf and a Laurel-Tree on one Side, and a Swan and a Cock on the other; and under his Feet Grasshoppers creeping. The Crow is sacred to him, because he foretels the Weather, and shews the different Changes of it by the Clearness or Hoarseness of his Voice. The Swan is likewise endued with Divination, ³ because, foreseeing his Happiness in

¹ Horat. ad Callimach. ² Porphy. de sole. ³ Cygni non sine causâ Apollini dicati sunt, quod ab eo divinationem habere videantur quia prævidentes quid in morte boni sit, cum cantu & voluptate moriuntur. Tull. Quæst. Tuscul. 1.

Death, he dies with Singing and Pleasure. The Wolf is not unacceptable to him, not only because he spared his Flock when he was a Shepherd, but because the Furiouſness of Heat is expreſſed by him, and the Perſpicuity and Sharpneſs of his Eyes do moſt fitly repreſent the Foreſight of Prophecy. The Laurel-Tree is of a very hot Nature, always flouriſhing, and conducing to Divination and poetic Raptures; and the Leaves of it put under the Pillow, produce two Dreams. The Hawk has Eyes as bright as the Sun; the Cock foretels his Riſing; and the Graſhoppers ſo entirely depend on him, that they owe their Riſe and Subſiſtence to his Heat and Influence.

S E C T. I.

His D E S C E N T.

P. **W**HAT Family was *Apollo* born of?

M. You ſhall know after you have firſt heard how many *Apollo's* there were.

P. How many?

M. Four. The firſt and ancienteſt of them was born of *Vulcan*: The ſecond was a *Cretan*, a Son of one of the *Corybantes*: The third was born of *Jupiter* and *Latona*: The fourth was born in *Arcadia*, called by the *Arcadians*, *Nomius*.¹ But though, as *Cicero* ſays, *there were ſo many Apollo's, yet all the reſt of them are ſeldom mentioned, and all that they did is aſcribed to one of them only, namely, to him that was born of Jupiter and Latona.*

P. In what Place was *Apollo* the Son of *Latona* born?

¹ Atque, cum tot Apollines fuerint, reliqui omnes ſilentur, omneſque res aliorum gentium ad unum Apollinem, Jovis & Latonæ filium, referuntur. Cic. 3. de Nat. Deor.

M. I will tell you more than you ask; they say the Thing was thus: *Latona*, the Daughter of *Cæus* the *Titan*, conceived Twins by *Jupiter*: *Juno*, incensed at it, sent the Serpent *Python* against her; and *Latona*, to escape the Serpent, ¹ fled into the Island of *Delos*; where she brought forth *Apollo* and *Diana* at the same Birth.

¹ Hesiod.

S E C T. II.

Actions of A P O L L O.

P. **B**Y what Means was *Apollo* advanced to the highest Degree of Honour and Worship?

M. By these four especially: By the Invention of *Physick*, *Musick*, *Poetry*, and *Rhetorick*, which is ascribed to him; and therefore he is supposed to preside over the *Muses*. It is said, that he taught the Arts of foretelling Events, and shooting with Arrows; when therefore he had benefited Mankind infinitely by these *Favours*, they worshipp'd him as a God. ¹ Hear how gloriously he himself repeats his Accomplishments of Mind and Nature,

¹ ——— *Nescis, temeraria, nescis*
Quem fugias, ideoque fugis——
Jupiter est genitor. Per me quod eritque fuitque,
Estque, patet. Per me concordant carmina nervis;
Certa quidem nostra, est nostra tamen una sagitta
Certior, in vacuo quæ vulnera pectore fecit.
Inventum Medicina meum est, Opiferque per orbem
Dicor, & Herbarum est subjecta potentia nobis.
 Stop thy rash Flight, stay, lovely Nymph, 'tis I;
 No common Wretch, no barb'rous Enemy;
 Great *Jove's* my Father; I alone declare
 What Things past, present, and what future are.
 By me the downy Eunuch sweetly sings,
 I softest Notes compose to sounding Strings,

My

ture, where he magnifies himself to the flying *Nymph*, whom he passionately loved.

P. What memorable Things did he perform?

M. Many; but especially these.

1. He destroyed all the *Cyclops*, the Forgers of *Jupiter's* Thunder-bolts, with his Arrows, to revenge the Death of *Æsculapius* his Son, whom *Jupiter* had killed with Thunder, because by the Help of his Physick he revived the Dead. ⁴ Wherefore for this Fact *Apollo* was cast down from Heaven, and deprived of his Divinity, exposed to the Calamities of the World, and commanded to live in Banishment upon the Earth: In this Distress ⁵ he was compelled by Want to look after *Admetus's* Cattle; where, tired with Pleasure, to pass away his Time, it is said, that he first invented and formed a Harp. After this, *Mercury* got an Opportunity to drive away a few of the Cattle of his Herd by Stealth; for which, while *Apollo* complained and threatened to punish him, unless he brought the same Cattle back again, his Harp was also stolen from him by *Mercury*; ⁶ so that he could not forbear turning his Anger into Laughter.

2. He raised the Walls of the City of *Troy*, by the Musick of the Harp alone; if we may believe the ⁷ Poet.

My Shafts strike sure, but one, alas! was found
A surer, my unpractis'd Heart to wound;
Physick's Divine Invention's all my own,
And I a Helper thro' the World am known:
All Herbs I thoroughly know, and all their Use;
The healing Vertues, and their baneful Juice.

Ovid. Metam. 1.

⁴ Lucian. Dial. Mort.

⁵ Pausan. in Eliac.

⁶ Hor. 1. Carm.

⁷ *Ilion aspicias, firmataque turribus altis
Mœnia, Apollineæ structa canore lyre.*

Ovid. Epist. Parid.

Troy you shall see, and Walls divine admire;
Built by the Musick of *Apollo's* Lyre.

Some

Some say ^f that there was a Stone, upon which *Apollo* only laid down his Harp, and the Stone by the Touch of it alone became so melodious, that, whenever it was struck with another Stone, it sounded like a Harp.

3. By Misfortune he killed *Hyacinthus*, a pretty and ingenious Boy that he loved. For, whilst *Hyacinthus* and he were playing together at Quoits, *Zephyrus* was enraged, because *Apollo* was better beloved by *Hyacinthus* than himself; and, having an Opportunity of Revenge, he puffed the Quoit that *Apollo* cast, against *Hyacinthus's* Head, by which Blow he fell down dead; whereupon *Apollo* caused the Blood of the Youth, that was spilt upon the Earth, to produce Flowers called *Violets*, as ^g *Ovid* finely expresses it.

Besides, he was passionately in Love with *Cyparissus*, another very pretty Boy, who, when he had unfortunately kill'd a fine Deer, which he exceedingly lov'd and had brought up from its Birth, was so melancholy for his Misfortune, that he constantly bewailed the Loss of his Deer, and refused all Comfort. ^h *Apollo*, because before his Death he had begged of the Gods, that his

^f Pausan. in Attic.

^g *Ecce, cruor qui fusus humo signaverat herbas,*

Desinit esse cruor, Tyrioque nitentior ostro

Flos oritur, formamque capit, quam Lilia; si non

Purpureus color his, argenteus esset in illis.

Behold the Blood, which late the Grass had dy'd,

Was now no Blood, from whence a Flower full blown

Far brighter than the Tyrian Scarlet shone,

Which seem'd the same, or did resemble right

A Lilly, changing but the red to white. *Ovid. Met. 10.*

^h — *munusque supremum*

Hoc petit à superis, ut tempore lugeat omni.

Ingemuit tristisque Deus, lugebere nobis,

Lugebisque alios, aderisque dolentibus, inquit.

Implores that he might never cease to mourn,

When *Phœbus* sighing, I for thee will mourn,

Mourn thou for others, Herbes still adorn. *Ovid. Met. 10.*

Mourning might be made perpetual, in Pity changed him into a *Cypress-tree*, the Branches of which were always used at Funerals.

4. He fell violently in Love with the Virgin *Daphne*, so famous for her Modesty. When he pursued her while she fled to secure her Chastity from the Violence of his Passion, she was changed into a Laurel, the most chaste of Trees; which is never corrupted with the Violence of Heat or Cold, but remains always flourishing, always pure. ⁱ There is a Story about this Virgin-Tree, which better deserves our Admiration, than our Belief. A certain Painter was about to draw the Picture of *Apollo* upon a Table made of Laurel-Wood: And it is said, ^k that the Laurel would not suffer the Colours to stick to it, as though the dead Wood was sensible, and did abhor the Picture of the impure Deity, no less than if *Daphne* herself was alive within it.

5. He courted also a long Time the Nymph *Bolina*, but never could gain her; for, she chose rather to throw herself into the River and be drowned, than yield to his lascivious Flames. Nor did her invincible Modesty lose its Reward. She gained to herself an Immortality by dying so, and, sacrificing her Life in the Defence of her Virginity, she not only overcame *Apollo*, but the very Powers of Death. She became immortal.

6. *Leucothoe*, the Daughter of *Orchamus*, King of *Babylon*, was not so tenacious of her Chastity: For, she yielded at last to *Apollo's* Desires. ⁱ Her Father could not bear this Disgrace brought on his Family, and

ⁱ Liban. in Progymn.

^k Pausan. l. 7.

^l ——— *defodit altè*

Crudus humo, tumulumque super gravis addit arenæ.

Interr'd her lovely Body in the Earth,

And on it rais'd a Tomb of heavy Sand,

Whose pond'rous Weight her Rising might withstand.

therefore buried her alive. ^m *Apollo* was greatly grieved hereat; and, though he could not bring her again to Life, he poured Nectar upon the dead Body, and thereby turned it into a Tree that drops Frankincense. These Amours of *Leucothoe* and *Apollo* had been discovered to her Father by her Sister *Clytie*, whom *Apollo* formerly loved, but now deserted; which she seeing, pined away, with her Eyes continually looking up to the Sun, and at last was changed into a ⁿ Flower called Sun-flower, or *Heliotrope*.

7. *Apollo* was challenged in Music by *Marsyas*, a proud Musician; and when he had overcome him, ^o *Apollo* flayed him, because he had dared to contend with him, and afterwards converted him into the River of the same Name in *Phrygia*.

8. But *Midas*, King of *Phrygia*, having foolishly determined the Victory to the God *Pan*, when *Apollo* and he sang together, ^p *Apollo* stretched his Ears to the Length and Shape of Asses Ears. *Midas* endeavoured to

^m *Nectare odorato sparsit corpusque locumque,
Multaque conquestus, tanges tamen æthera dixit.*

*Protinus imbutum cœlesti nectare corpus
Delituit, terramque suo madefecit odore;
Virgaque per glebas, sensim radicibus actis,
Thurea surrexit, tumulumque cacumine rupit.*

He mourn'd her Loss, and sprinkled ail her Hearse
With balmy Nectar, and more precious Tears.

Then said, since Fate does here our Joys defer,
Thou shalt ascend to Heav'n, and bless me there:

Her Body straight, embalm'd with heav'nly Art,
Did a sweet Odour to the Ground impart,

And from the Grave a beauteous Tree arise,

That cheers the Gods with pleasing Sacrifice. *Ov. Met. 4.*

ⁿ *Ovid. Metam. 4.* ^o *Ovid. Fast. 6.*

^p — *partem damnatur in unam;*

Induiturque aures lentè gradientis aselli.

Punish'd in the offending Part, he bears

Upon his Skull a slow-pac'd Ass's Ears.

Met. 1. 6.

hide his Disgrace, as well as he could, by his Hair : But however, since it was impossible to conceal it from his Barber, he earnestly begged the Man, and prevailed with him, by great Promises, not to divulge what he saw to any Person. But the Barber was not able to contain so wonderful a Secret longer ; wherefore, ⁹ he went and dug a Hole, and, putting his Mouth to it, whispered these Words, *King Midas has Asses Ears* ; then, filling up the Ditch with the Earth again, he went away. But, O wonderful and strange ! The Reeds that grew out of that Ditch, if they were moved by the least Blast of Wind, did utter the very same Words which the Barber had buried in it ; to wit, *King Midas has the Ears of an Ass* ¹.

⁹ — *secedit, humumque*

Effodit, & domini quales conspexerit aures,

Voce refert parvâ.

Metam. l. 15.

He dug a Hole, and in it whispering said,

What monstrous Ears sprout from King *Midas*' Head !

¹ *Aures Asininas habet Rex Midas.*

SECT. III. Names of A P O L L O.

AS the *Latins* call him ² *Sol*, because there is but one Sun ; so some think the *Greeks* gave him the Name *Apollo* for the same Reason : Tho' ¹ others think that he is called *Apollo*; either because he drives away Diseases, or because he darts vigorously his Rays.

He is called ³ *Cynthius*, from the Mountain *Cynthus*, in the Island of *Delos*; from whence *Diana* also is called *Cynthia*.

² Ab *α* particula privativa, & πολλοί, quemadmodum Sol, quòd sit solus, Chrysip. apud Gyr. ¹ Synt. 7. p. 219. ἀπὸ τῆ ἀπαλλάττειν νόσου, ab abigendis morbis, vel ἀπὸ τῆ πάλαι τὰς ἀκτίνας. ³ Varr. de Ling. Lat. Plut. apud Phurnut.

And he is nam'd *Delius* from the same *Island*, because he was born there. Or, as ^f some say, because *Apollo* (who is the *Sun*) by his Light makes all Things manifest; for which Reason he is called ^g *Phanæus*.

He is named *Delphinus*; ^h because he killed the Serpent *Python*, called *Delphis*; or else, because, when *Castalius*, a *Cretan*, carried Men to the Plantations, *Apollo* guided him in the Shape of a *Dolphin*.

His Title *Delphicus* comes from the City *Delphi* in *Bœotia*, which City is said to be the ⁱ *Navel of the Earth*; because when *Jupiter*, at one Time, had sent for two Eagles, the one from the East, and the other from the West, they met together by equal Flights exactly at this Place. ^k Here *Apollo* had the most famous Temple in the World, in which he ^l uttered the Oracles to those who consulted him; but he received them first from *Jupiter*. They say, that this famous Oracle became dumb at the Birth of our *Saviour*, and, when *Augustus*, who was a great Votary of *Apollo*, desired to know the Reason of its Silence, the Oracle answered ^m him, that in *Judea*, a Child was born, who was the supreme God, and had commanded him to depart, and return no more Answers.

Apollo was likewise called ⁿ *Didymæus*, which Word

^f Festus cuncta facit δηλα, i. e. manifesta. ^g Ἀπὸ τῆς φαίνεσθαι, apparere, Macrobi. & Phurnut. ^h Pausan. in. Attic. ⁱ Pausan. ὀμφαλὸς τῆς γῆς, i. e. Umbilicus Terræ. ^k Phurnut. Lactant, ^l Æscul. in Sacerd,

^m Me puer Hebræus, di-vos Deus ipse gubernans, Cedere sede jubet, tristemque redire sub orcum.

Aris ergo dehinc nostris abscedito, Cæsar.

An *Hebrew* Child, whom the bless'd Gods adore.
Has bid me leave these Shrines, and pack to Hell,
So that of Oracles I've now no more:

Away then from our Altar, and farewell.

ⁿ A verbo διδυμοι, gemelli, Macrobi. apud Gyræ. synt. 7. p. 23.

38 *Of the Gods of the Heathens.*

in *Greek* signifies *Twins*, by which are meant the two great Luminaries of Heaven, the Sun and the Moon, which alternately enlighten the World by Day and Night.

He was also called ^a *Nomius*, which signifies either a Shepherd, because he fed the Cattle of *Admetus*; or because the Sun, as it were, feeds all Things that the Earth generates, by his Heat and Influence. Or perhaps this Title may signify ^b *Lawgiver*; and was given him, because he made very severe Laws, when he was King of *Arcadia*.

He is called *Pæan*, either from ^c *allaying Sorrows*, or from his exact Skill in Hunting; wherefore he is arm'd with Arrows. And we know that the Sun strikes us, and often hunts us with his Rays, as with so many Darts. By this Name *Pæan*, his Mother *Latona*, and the Spectators of the Combat, encouraged *Apollo*, when he fought with the Serpent *Python*, crying frequently, ^d *Strike him, Pæan, with thy Darts*. By the same Name the Diseased invoke his Aid, crying, ^e *Heal us, Pæan*. And hence the Custom came, that not only all Hymns in the Praise of *Apollo* were called *Pæanes*, but also, in all Songs of Triumph in the Celebration of all Victories, Men cried out, *Io Pæan*. After this Manner the airy and wanton Lover in ^f *Ovid* acts his Triumph too. And from this Invocation *Apollo* himself was called ^g *Ἰεῖος*.

^a Νομεύς, i. e. Pastor, quod pavit Admeti gregem, vel quod quasi pascit omnia, Phurnut. Macrobius. ^b Νόμος, Lex Macrobius. Cic. 3. de Nat. Deor. ^c Παρὰ τὸ παύειν τὰς ἀνίας, à sedando molestias, vel παρὰ τὸ παίειν, à feriendo. Festus. ^d Ἰε παῖαν jace vel immitte, Pæan; nempe tela in feram. ^e Ἰε παῖαν, medere Pæan.

^f Dicite Io Pæan, & Io, bis discite, Pæan!

Decidit in casses præda petita meos.

Sing Io Pæan twice, twice Io say:

My Toils are pitch'd, and I have caught my Prey,

Ovid. de Arte Amand. l. 2.

He

He is called *Phæbus* ^f from the great Swiftneſs of his Motion, or from his Method of Healing by Purging; ſince, by the Help of Phyſic, which was *Apollo's* Invention, the Bodies of Mankind are purged and cured.

He was named *Pythius*, not only from the Serpent *Python*, which he killed, but likewise from ^g *asking and conſulting*; for none among the Gods was more conſulted, or delivered more Responses, or ſpoke more Oracles, than he; eſpecially in the Temple, which he had at *Delphi*, to which all Sorts of Nations reſorted, ſo that it was called *the Oracle of all the Earth* ^h. The Oracles were given out by a young Virgin, till one was debauched: Whereupon a Law was made, that a very ancient Woman ſhould give the Answers, in the Dreſs of a young Maid, who was therefore call'd *Pythia* and *Pythius*, one of *Apollo's* Names; and ſometimes *Phæbas*, from *Phæbus*, another of them. But, as to the Manner that the Woman underſtood the God's Mind, Mens Opinions differ. *Tully* ſuppoſes, that ſome Vapours exhaled out of the Earth, and affected the Brain much, and raiſed in it a Power of Divination ⁱ.

P. What was the *Tripes* on which the *Pythian Lady* ſat?

M. Some ſay, that it was a Table with three Feet, on which ſhe placed herſelf when ſhe deſigned to give forth Oracles; and, becauſe it was covered with the Skin of the Serpent *Python*, they call it alſo by the Name of *Cortina*. ^k But others ſay, that it was a Veſſel, in which ſhe was plunged before ſhe propheſied; or rather, that it was a golden Veſſel furniſhed with Ears, and ſupported by three Feet, whence it was called *Tripes*; and

^f Ἀπὸ τῆς φοιτᾶν, quod vi feratur, vel à φοιβάω, purgo, Lil. Gyr. Synt. 7. p. 222. ^g Ἀπὸ τῆς πυνθάνεσθαι, ab interrogando vel conſulendo, Hygin. in fab. c. 50. ^h Cic. pro Font. Diodor. 1. Stat. Thebaid. Vide Orig. adv. Celf. l. 7. ⁱ Cic. 1. de Divin. 14. apud Lil. Gyr. ^k Plut. in Solon.

on this the Lady sat down. It happened that this *Tripod* was lost in the Sea, and afterwards taken up in the Nets of Fishermen, who mightily contended amongst themselves, who should have it; the *Pythian* Priests, being asked, gave Answer, that it ought to be sent to the *wisest Man of all Greece*. Whereupon it was carried to *Thales of Miletus*; who sent it to *Bias*, as to a wiser Person. *Bias* referred it to another, and that other referred it to a fourth; till, after it had been sent backward and forward to all the wise Men, it returned again to *Thales*, who dedicated it to *Apollo at Delphos*.

P. Who were the *wise Men of Greece*?

M. These seven, to whose Names I adjoin the Places of their Nativity; *Thales of Miletus*, *Solon of Athens*, *Chilo of Lacedæmon*, *Pittacus of Mytilene*, *Bias of Priene*, *Cleobulus of Lindi*, and *Periander of Corinth*. I will add some remarkable Things concerning them.

Thales was reckoned among the wise Men, because he was believed to be the first that brought *Geometry* into *Greece*. He first observed the Courses of the Times, the Motion of the Winds, the Nature of Thunder, and the Motions of the Sun and the Stars. Being asked, What he thought the difficultest Thing in the World? he answered, *to know one's self*; which perhaps was the Occasion of the Advice written on the Front of *Apollo's Temple*, to those that were about to enter, *Know thyself*. For there are very few that know themselves.

When *Solon* visited *Cræsus* the King of *Lydia*, the King shewed his vast Treasures to him, and asked him whether he knew a Man happier than he? Yes, says *Solon*, *I know Tellus, a very poor, but a very virtuous Man at Athens, who lives in a little Tenement there; and he is more happy than your Majesty: For, neither can these Things make us happy, which are subject to the Changes of the Times; nor is any one to be thought*

¹ Γνωθὶ σεαυτὸν, Nosce teipsum. *Laert.*

truly

truly happy till he dies. ^p It is said, when King Cræsus was afterwards taken Prisoner by Cyrus, and laid upon the Pile to be burnt; he remembered this Saying of Solon, and often repeated his Name; so that Cyrus asked why he cried out Solon, and who the God was, whose Assistance he begged. Cræsus said, *I find now by Experience that to be true, which heretofore he said to me;* and so he told Cyrus the Story: Who, hearing it, was so touched with the Sense of the Vicissitude of human Affairs, that he preserved Cræsus from the Fire, and ever after had him in great Honour.

Chilo had this saying continually in his Mouth, ^q *Desire nothing too much.* Yet, when his Son, had got the Victory at the Olympick Games, the good Man died with Joy, and all Greece honoured his Funeral.

Bias, a Man no less famous for Learning than Nobility, preserved his Citizens a long Time: *And when at last,* ^r *says Tully, his Country Priene was taken, and the rest of the Inhabitants, in their Escape, carried away with them as much of their Goods as they could;* one advised him to do the same, but he made Answer, ^s *It is what I do already, for all the Things that are mine I carry about me.* He often said, ^t *that Friends should remember to love one another, so as Persons who may sometimes hate one another.*

Of the rest, nothing extraordinary is reported.

^p Plutarch. Herodotus. ^q Ne quid nimium cupias, Plin. l. 7. c. 32. ^r De Amicitia. ^s Ego vero facio, nam omnia mea mecum porto, Val. Max. l. c. 2. ^t Amicos ita amare oporteret ut aliquando essent osuri. Laert.

SECT. IV. The Signification of the Fable. APOLLO means the Sun.

EVERY one agrees, that by ^u *Apollo* the Sun is to be understood; for, the four chief Prophecies ascribed to *Apollo* were, the Arts of Prophefying, of Heal-

^u Cicero de Nat. 3.

ing, of *Darting*, and of *Musick*, of all which we may find in the Sun a lively Representation and Image. Was *Apollo* famous for his Skill in Prophefying and Divination? And what is more agreeable to the Nature of the Sun, than by its Light to dispel Darknefs, and to make minifest hidden and concealed Truth? Was *Apollo* famous for his Knowledge of Medicine, and his Power of Healing? Surely nothing in the World conduces more to the Health and Preservation of all Things, than the Sun's Heat and Warmth: And therefore those Herbs and Plants, which are most exposed to its Rays, are found to have most Power and Virtue. Thirdly, Is *Apollo* skilful in *Darting* or *Shooting*? And are not the Sun's Rays like so many Darts or Arrows shot from his Body to the Earth? And lastly, how well does *Apollo's* Skill in Musick agree to the Nature of the Sun, which, being placed in the Midst of the Planets, makes with them a Kind of Harmony, and all together, by their uniform Motion, make, as it were, a Concert of Musick? And, because the Sun is thus placed the middlemost of the seven Planets, the Poets assert, that the Instrument which *Apollo* plays on, is a Harp with seven Strings.

Besides, from the Things sacrificed to *Apollo*,^f it appears that he was the Sun: The first of which Things was the *Olive*, the Fruit of which so loves the Sun, that it cannot be nourish'd in Places distant from it. 2. The *Laurel*,^g a Tree of a hot Nature, always flourishing, never old, and conducing not a little towards Divination, and therefore the Poets are crowned with Laurel. 3. Among Animals, *Swans*^h are offered to him; because, as was observed before, they have from *Apollo* a Faculty of Divination, for they, foreseeing the Happiness in Death, die singing and pleased. 4. *Griffins* also, and *Crows*, were sacred to him for the same Reason; and the *Hawk*, which has Eyes as bright and piercing as the Sun;

^f Theocr. in Herc. ^g Acrius. ^h Cic. Tuscul. 1.

the *Cock*, which foretels his Rising; and the *Grashopper*, a singing Creature: Wherefore ^e it was a Custom among the *Athenians* to fasten golden Grashoppers to their Hair, in Honour of *Apollo*.

And especially, if ^f we derive the Name of *Latona*, the Mother of *Apollo* and *Diana*, from the Greek λανθάνω [*lanthano*, to lie hid] it will signify that before the Birth of *Apollo* and *Diana*, that is, before the Production of the Sun and the Moon, all Things lay involved in Darkness: From whence these two glorious Luminaries afterwards proceeded, as out of the Womb of a Mother.

But, notwithstanding all this, several poetical Fables have Relation only to the Sun, and not to *Apollo*. And of those therefore it is necessary to treat apart.

^e Thucyd. Schol. Arist. ^f Vid. Lil. Gyr. 1. in Apoll.

CHAP. VI.

The SUN. His Genealogy and Names.

THIS glorious Sun, which illustrates all Things with his Light, is called *Sol*, as ^a *Tully* says, either because he is the *ONLY* Star that is of that Magnitude; or because, when he rises, he puts out all the other Stars, and *ONLY* appears himself. Although the Poets have said, that there were five *Sols*; and *Tully* reckons them up: Yet, whatever they delivered concerning each of them severally, they commonly apply to one, who was the Son of *Hyperion*, and Nephew to *Æther*, begotten of an unknown Mother.

^a Vel quia *Solus* ex omnibus sideribus tantus est; vel quia cum exortus est, obscuratis omnibus, *Solus* appareat. Cic. de Nat. Deorum, 1. 2. & 3.

The

The *Persians* call the Sun ^m *Mithra*, and, accounting him the greatest of their Gods, worship him in a Cave. His Statue bears the Head of a *Lion*, on which a Turbant, called *Tiara*, is placed; and it is cloathed with *Persian* Attire, holding with both Hands a mad Bull by the Horns. ⁿ Those that desired to become his Priests, and understand his Mysteries, did first undergo a great many Hardships, Disgraces, Stripes, Colds, Heats, and other Torments, before they could attain to the Honour of that Employment. And, behold the Holiness of their Religion! It was not lawful for the Kings of *Persia* to get drunk, but upon that Day in which the Sacrifices were offered to *Mithra* ^o.

The *Egyptians* called the Sun ^p *Horus*; whence comes the Name of those Parts called *Horæ Hours*; into which the Sun divides the Day. They represented his Power by a Sceptre, on the Top of which an Eye was placed; by which they signify that the Sun sees every Thing, and that all Things are seen by his Means.

These ^q *Horæ* were thought to be the Daughters of *Sol* and *Chronis*, who early in the Morning prepare the Chariot and the Horses for their Father, and open the Gates of the Day.

^m Hésych. & Lactant. Gram. apud Lil. Gyr. ⁿ Duris 7. Hist. ap. Athen. ^o Greg. Nazianz. Orat. 1. in Jul. ^p Plut. & Osir. ^q Homer. Iliad. & Odyss. 4. Plutarch. Boccat. l. 4. c. 4.

S E C T. I. *Actions of Sol.*

NO other Actions of *Sol* are mentioned, but his Debaucheries, and Love Intrigues between him and his Mistresses; whereby he obscured the Honour of his Name: The most remarkable of which are these that follow.

1. He

1. He lay with *Venus* in the Island of *Rhodes*, in which Time, ^r it is said that the Heavens rained Gold, and the Earth cloathed itself with Roses and Lilies; from whence the Island was called ^s *Rhodes*. 2. Of *Clymene*, he begat one Son, named *Phaeton*, and several Daughters. 3. Of *Næra*, he begat *Pasiphae*, and of *Parce*, *Circe*. To omit the rest of his Brood, of more obscure Note, according to my Method I shall say something of each of these; but first (since I have mentioned *Rhodes*) I will speak a little of the *Rhodian Colossus*, which was one of the *Seven Wonders of the World*, and of the other six.

^r Pindar. in Olymp. ^s Ἀπὸ τοῦ ῥόδου, ἂ *Rosa*.

SECT. II. *The Seven Wonders of the World.*

P. **W**HAT were those *Seven Wonders of the World*?

M. They are these that follow.

1. The *Colossus* at *Rhodes*, ^r a Statue of the *Sun* seventy Cubits high, placed a-cross the Mouth of the Harbour; one Man could not grasp his Thumb with both his Arms. Its Thighs were stretched out to such a Distance, that a large Ship under sail might easily pass into the Port betwixt them. It was twelve Years making, and cost three Hundred Talents ^u. It stood fifty Years, and at last was thrown down by an Earthquake. And from this *Coloss* the People of *Rhodes* were named *Colossenses*, and now every Statue of an unusual Magnitude is called *Colossus*.

2. The Temple of *Diana*, at *Ephesus*, was a Work of the greatest Magnificence, which the Ancients prodigiously admired: ^w Two Hundred and twenty Years were spent in finishing it, though all *Asia* was employed. It was supported by an Hundred and twenty-seven Pillars, sixty Feet high, each of which was raised by

^r Plin. 34. c. 17. ^u A *Rhodian* Talent is worth 322 l. 18s. 4d. *English* Money. ^w Plin. l. 7. c. 38. & l. 16. c. 40. as

as many Kings. Of these Pillars thirty-seven were engraven. The Image of the Goddeſs was made of *Ebony*, as we learn from History.

3. The *Mauſoleum*, or Sepulchre of *Mauſoleus* King of *Caria*, ^f built by his Queen *Artemiſia*, of the pureſt Marble; and yet the Workmanſhip of it was much more valuable than the Marble. It was, from North to South, ſixty-three Feet long, almoſt four hundred and eleven Feet in Compaſs, and twenty-five Cubits, (that is, about thirty-five Feet) high, ſurrounded with thirty-fix Columns, that were beautified in a wonderful Manner: And from this *Mauſoleum* all other ſumptuous Sepulchres are called by the ſame Name.

4. A Statue of *Jupiter*, in the Temple of the City ^g *Olympia*, carved with the greateſt Art by *Phidias*, out of Ivory, and made of a prodigious Size.

5. The Walls of the City of *Babylon*, (which was the Metropolis of *Chaldea*) ^h built by Queen *Semiramis*, whoſe Circumference was ſixty Miles, their Breadth fifty Feet; ſo that ſix Chariots might conveniently paſs upon them in a Row.

6. The ⁱ Pyramids of *Egypt*; three of which, remarkable for their Height, do ſtill remain. The firſt has a ſquare *Baſis*, and is one hundred and forty-three Feet long and a Thouſand high: It is made of ſuch great Stones, that the leaſt of them is thirty Feet thick. Three hundred and ſixty-thouſand Men were employed in building it, for the Space of twenty Years. The two other Pyramids, which are ſomewhat ſmaller, attract the Admiration of all Spectators. And in theſe Pyramids, it is reported, the Bodies of the Kings of *Egypt* lie interred.

7. The Royal Palace of ^k *Cyrus*, King of the *Medes*, made by *Menon*, with no leſs Prodigality than Art; for, he cemented the Stones with Gold.

^f Plin. lib. 36. c. 5. ^g Idem. l. 36. c. 3. ^h Idem. l. 6. c. 26. ⁱ Plin. l. 36. c. 13. Belo. l. 2. c. 32. Sing. Obſervat. ^k Calepin. V. Miraculum.

SECT. III. *The Children of the Sun.*

NOW let us turn our Discourse again to *Sol's* Children; the most famous of which was *Phaeton*, who gave the Poets an excellent Opportunity of shewing their Ingenuity by the following Action. *Epaphus*, one of the Sons of *Jupiter*, quarrelled with *Phaeton*, and said, that, though he called himself the Son of *Apollo*, he was not; and, that his Mother *Clymene* invented this Pretence only to cover her Adultery. This Slander so provoked *Phaeton*, that, by his Mother's Advice, he went to the Royal Palace of the *Sun*, to bring from thence some indubitable Marks of his Nativity. The *Sun* received him, when he came, kindly, and own'd him his Son; and, to take away all Occasion of Doubting hereafter, he gave him Liberty to ask any Thing, swearing by the *Stygian Lake* (which Sort of Oath none of the *Gods* dare violate) that he would not deny Him. Hereupon *Phaeton* desired leave to govern his *Father's Chariot* for one Day, which was the Occasion of great Grief to his Father; who, foreseeing his Son's Ruin thereby, was very uneasy that he had obliged himself to grant a Request so pernicious to his Son; and therefore endeavoured to persuade him not to persist in his Desire, ^a telling him that he sought his own Ruin, and was desirous of undertaking an Employment above his Ability,

^a ——— *Temeraria dixit*

*Vox mea facta tua est. Utinam promissa liceret
Non dare: Confiteor, solum hoc tibi, nato, negarem.
Dissuadere licet. Non est tua tuta voluntas;
Magna petis, Phaeton, & quæ non viribus istis
Munera conveniunt, nec tam puerilibus annis.
Sors tua mortalis: non est mortale, quod optas.
'Twas this alone I could refuse a Son,
Else by's own Wish and my rash Oath undone.*

Ability, and which no Mortal was capable to execute.
 * *Phaeton* was not moved with the good Advice of his Father, but pressed him to keep his Promise, and perform what he had sworn by the River *Styx* to do. In short, the Father was forced to comply with his Son's Rashness; and therefore unwillingly granted what was not now in his Power, after his Oath, to deny; nevertheless, he directed him how to guide the Horses, and especially he advised him to observe the middle Path. *Phaeton* was transported with Joy, y mounted the Chariot, and taking the Reins, he began to drive the Horses, which, finding him unable to govern them, ran away, and set on Fire both the Heavens and the Earth. *Jupiter*, to put an End to the Conflagration, struck him out of the Chariot with Thunder, and cast him headlong into the River *Po*. His Sisters *Phaethusa*, *Lampetia*, and *Phæba*, lamenting his Death incessantly upon the Banks of that River, were turned, by the

Thou to thy Ruin my rash Vow dost wrest:
 O! would I could break Promise. Thy Request,
 Poor hapless Youth, forego; retract it now,
 Recall thy Wish, and I can keep my Vow.
 Think, *Phaeton*, think o'er thy wild Desires,
 That Work more Years, and greater Strength, requires:
 Confine thy Thoughts to thy own humble Fate:
 What thou wouldstst have, becomes no mortal State.

* — *Dictis tamen ille repugnat,
 Propositumque premit, flagratque cupidine currus.*
 In vain to move his Son the Father aim'd,
 He, with Ambition's hotter Fire inflam'd,
 His Sire's irrevocable Promise claim'd.
 y *Occupat ille levem juvenili corpore currum,
 Statque super, manibusque datas contingere habenas
 Gaudet, & invito grates agit inde parenti.*
 Now *Phaeton*, by lofty Hopes possess'd,
 The burning Seat with joyful Vigour press'd;
 With nimble Hands the heavy Reins he weigh'd,
 And Thanks unpleasing to his Father paid.

Ovid. Metam. l. 2.

Pity

Pity of the Gods into *Poplar-Trees*, from that Time weeping *Amber* instead of Tears. A great Fire that happened in *Italy* near the *Po*, in the Time of King *Phaeton*, was the Occasion of this Fable. And the *Ambitious* are taught hereby what Event they ought to expect, when they soar higher than they ought.

^p *Circe*, the most skilful of all Sorceresses, poisoned her Husband, a King of the *Sarmatians*; for which she was banished by her Subjects, and, flying into *Italy*, fixed her Seat upon the Promontory *Circæum*, where she fell in Love with *Glaucus* a Sea God, who at the same Time loved *Scylla*: *Circe* turned her into a Sea-Monster, by poisoning the Water in which she used to wash. She entertained *Ulysses*, who was driven thither by the Violence of Storms, with great Civility; and restored his Companions unto their former Shapes; whom, according to her usual Custom, she had changed into Hogs, Bears, Wolves, and the like Beasts. *Ulysses* was armed against her Assaults; so that she set upon him in vain. It is said that she drew down the very Stars from Heaven; whence we are plainly informed that Voluptuousness (whereof *Circe* is the Emblem) alters Men into ravenous and filthy Beasts; that even those who with the Lustre of their Wit and Virtue shine in the World as Stars in the Firmament, when once they addict themselves to obscene Pleasures, become obscure and inconsiderable, falling, as it were, headlong from the Glory of Heaven.

^q *Pasiphae* was the Wife of *Minos*, King of *Crete*: She fell in Love with a Bull, and obtained her Desire by the Assistance of *Dædalus*, who, for that Purpose, inclosed her in a wooden Cow: She brought forth a *Minotaur*, a Monster, one Part of which was like a Man, the other like a Bull. ^r Now the Occasion of

^p Ovid. Metam. 14.
ap. Boccac. l. 4.

^q Ovid. Metam. 1.

^r Serv.

this Fable, they say, was this: *Pasiphae* loved a Man whose Name was *Taurus*, and had Twins by him in *Dædalus's* House; one of whom was very like her Husband *Minos*, and the other like its Father. But however that is, the *Minotaur* was shut up in the Labyrinth that *Dædalus* made by the Order of King *Minos*. This Labyrinth was a Place diversified with very many Windings and Turnings, and Cross-paths running into one another. How this *Minotaur* was killed, and by whom, I shall shew particularly in its Place in the History of *Theseus*. ^p *Dædalus* was an excellent Artificer of *Athens*; who first, as it is said, invented the Ax, the Saw, the Plumb-line, the Augre, and Glue; also he first contrived Masts and Yards for Ships: Besides, he carved Statues so admirably, that they not only seemed alive, but would never stand still in one Place; nay, would fly away unless they were chained. This *Dædalus*, together with *Icarus* his Son, was shut up by *Minos* in the Labyrinth which he had made, because he had assisted the Amours of *Pasiphae*; whereupon he made Wings for himself and his Son, with Wax and Feathers of Birds: Fastening these Wings to his Shoulders, he flew out of *Crete* into *Sicily*; at which Time *Icarus*, in his Flight, neglected his Father's Advice, and observed not his due Course, but, out of a juvenile Wantonness, flew higher than he ought; whereupon the Wax was melted by the Heat of the Sun, and the Wings broke in Pieces, and he fell into the Sea, which is since, ^a according to *Ovid*, named the *Icarian* Sea, from him.

To these *Children of the Sun*, we may add his Niece and his Nephew *Byblis* and *Caunus*. *Byblis* was so much in Love with *Caunus*, though he was her

^p *Ovid. Metam. l. 8. Pausan. in Attic.*

^a *Icarus Icaris nomina fecit aquis. Ovid. l. Trist.*
Icarian Seas from *Icarus* were call'd.



Brother, that she employed all her Charms to entice him to commit Incest; and when nothing would overcome his Modesty, she followed him so long, that at last being quite oppressed with Sorrow and Labour, she sat down under a Tree, and shed such a Quantity of Tears, ^f that she was converted into a Fountain.

^f *Sic lachrymis consumpta suis Phœbeia Byblis
Vertitur in fontem, qui nunc quoque vallibus imis
Nomen habet dominæ, nigraque sub illice manat.* Ov. Met.
Thus the *Phœbean Byblis* spent in Tears
Becomes a living Fountain, which yet bears
Her Name, and, under a black Holm that grows
In those rank Vallies, plentifully flows. *Sandys.*

C H A P. VII.

MERCURY. *His Image and Birth.*

P. **W**H O is that young Man, ^g with a cheerful Countenance, an honest Look, and lively Eyes; who is so fair without Paint; having Wings fixed to his Hat and his Shoes, and a Rod in his Hand, which is winged, and bound about by a Couple of Serpents?

M. It is the Image of *Mercury*, as the *Egyptians* paint him; whose Face is partly black and dark, and partly clear and bright; because sometimes he converses with the *Celestial*, and sometimes with the *Infernal* Gods. He wears winged Shoes (which are properly called *Talaria*) Wings are also fastened to his Hat (which is also called *Petagus*) because, since he is the Messenger of the Gods, he ought not only to run but to fly.

P. Of what Parents was he born?

^g Galen. ap. Nat. Com. l. 5.

M. ^h His Parents were *Jupiter*, and *Maia* the Daughter of *Atlas*; and for that Reason, perhaps, they used to offer Sacrifices to him in the Month of *May*. They say that *Juno* suckled him a while in his Infancy; and once, while he sucked the Milk very greedily, his Mouth being full, it ran out of it upon the Heavens; which made that white Stream which they call ⁱ *the Milky Way*.

^h Hesiod. in Theogon. Hor. carm. l. 1. ⁱ via lactea quam Græci vocant Galaxiam, ἀπὸ τῆ γάλακτος à lacte Macrobi. & Suidas.

S E C T. I.

MERCURY. *His Offices and Qualities.*

P. **W**HAT were *Mercury's* Offices and Qualities?
M. He had many Offices. 1. ^k The first and chiefest of them was to carry the Commands of *Jupiter*; whence he is commonly called *the Messenger of the Gods*. 2. He swept the Room where the Gods supped, and made the Beds; and underwent many other the like servile Employments; hence he was stiled ^l *Camillus* or *Casmillus*, that is, an *inferior Servant of the Gods*; for anciently ^m all Boys and Girls under Age were called *Camilli* and ⁿ *Camillæ*: And the same Name was afterwards given to the young Men and Maids, who ^o attended the Priests at their Sacrifices: Though the People of *Bæotia* ^p, instead of *Camillus*, say *Cadmilus*; perhaps from the *Arabic* Word *Chadam*, to *serve*; or from the *Phœnician* Word *Chadmel*, *God's Servant*, or *Minister sacer*. 3. ^q He attended upon dying Persons to unloose their Souls from the Chains of the

^k Lucian. dial. *Maiaæ & Mercurii*. ^l Stat. Tullian. 2. de vocab. rerum. ^m Serv. in 12 *Æn*. ⁿ Pacuv. in *Medea*. Dion. Halicarn. l. 2. Macrobi. Saturn. 3. ^o Bochart. Geogr. l. 1. c. 2. ^p Sophocli. in *Œdip*. ^q Hom. *Odyss*. *ω*. Body,

Body, and to carry them to Hell. He also revived, and placed into new Bodies, those Souls which had completed their full Time in the *Elysian* Fields. ⁹ Almost all which Things *Virgil* does comprise in seven Verses.

His remarkable Qualities were likewise many. 1. They say, that he was the Inventor of Letters. This is certain, he excelled in Eloquence, and the Art of *speaking well*; insomuch that the *Greeks* called him *Hermes*, from his Skill ^r in *interpreting* or *explaining*; and therefore he is accounted ^s the God of the Rhetoricians and Orators. 2. He is reported to have been the Inventor of Contracts, Weights, and Measures; and to have taught the Arts of Buying, Selling, and Trafficking first; and to have received the Name of *Mercury* from his *understanding of Merchandize*. Hence he is accounted the God of the *Merchants*, and the God of *Gain*; so that all unexpected Gain and Treasure, that comes of a sudden, is, from him, called ἑρμεῖον or ἑρμαῖον [*Hermeion* or *Hermaion*.] 3. In the Art of Thieving

⁹ *Dixerat. Ille patris magni parere parabat
Imperio, & primum pedibus talaria necit
Aurea, quæ sublimem alis sive æquora supra
Seu terram rapido pariter cum flamine portant.
Tum virgam capit; hac animas ille evocat Orco
Pallentes, alias sub tristia Tartara mittit:
Dat somnos, adimitque, & lumina morte resignat.
Hermes obeys; with golden Pinions binds
His flying Feet, and mounts the Western Winds:
And, whether o'er the Seas or Earth he flies,
With rapid Force they bear him down the Skies.
But first he grasps, within his awful Hand,
The Marks of sovereign Pow'r, his magick Wand;
With this he draws the Souls from hollow Graves;
With this he drives them down the Stygian Waves;
With this he seals in sleep the wakeful Sight,
And Eyes, tho' clos'd in Death, restores to light *Vir Æn. 4.*
^r Ἀπὸ τῆς ἑρμηνεύσεως, i. e. ab interpretando. ^s Tertul. l.
de Coronis. Festus. Fulgent. ^t A mercibus, vel à mercium
cura, Philostrat. in Soph. 3.*

He certainly excelled all the Sharpers that ever were, or will be: for he is the very Prince and God of Thieves. The very Day in which he was born, he stole away some Cattle from King *Admetus's* Herd, although *Apollo* was Keeper of them; who complained much of the Theft, and bent his Bow against him: But, in the mean Time, *Mercury* stole even his Arrows from him. Whilst he was yet an Infant, and entertained by *Vulcan*, he stole his Tools from him. He took away by Stealth *Venus's* Girdle, whilst she embraced him; and *Jupiter's* Sceptre: He designed to steal the Thunder too, but he was afraid lest it should burn him. 4. He was mightily skilful in making Peace; and for that Reason was sometimes painted with Chains of Gold flowing from his Mouth, with which he linked together the Minds of those that heard him. And he not only pacified mortal Men, but also the immortal Gods of Heaven and Hell; for, whenever they quarrelled among themselves, he composed their Differences.

And this *Pacificatory Faculty* of his is signified by the Rod that he holds in his Hand, which *Apollo* heretofore gave him, because he had given *Apollo* an Harp. 9 This Rod had a wonderful Faculty of deciding all Controversies. This Virtue was first discovered by *Mercury*; who seeing two Serpents fighting as he travelled, he put his Rod between them, and reconciled

^r Lucian. Dial. Apoll. & Vulc.

⁹ *Pacis & armorum, superis imisque Deorum,*

Arbiter, alato qui pede carpit iter. Ovid Fast. l. 5.

Thee wing'd foot all the Gods, both high and low,
The Arbiter of Peace and War allow.

Atlantis Tægææ Nepos, commune profundis

Et superis Numen, qui fas per limen utrumque

Solus habes, geminoque facis compendia mundo.

Fair *Maia's* Son, whose Pow'r alone doth reach
High Heaven's bright Towers, and Hell's dusky Beach,
A common God to both, dost both the Worlds appease.

Claudian de Rapt. Prof.
them

them presently, and they mutually embraced each other, and stuck to the Rod, which is called *Caduceus*; and from ^p hence all Ambassadors sent to make Peace are called *Caduceatores*. For, as Wars were denounced by ^q *Feciales*, so they were ended by *Caduceatores*.

^p Homer in Hymnis.

^q Lexic. Lat. in hoc Verbo.

S E C T II. *Actions of MERCURY.*

P. **A**RE any of his Actions recorded in History?

M. Yes, several; and such as in my Judgment do not much deserve to be remembered. However the following Account is most remarkable.

He had a Son by his Sister *Venus*, called ^p *Hermaphroditus*, who was a great Hunter. In those Woods where he frequently hunted, a Nymph called *Salmacis* lived, who greatly admired and fell in Love with him; for he was very beautiful, but a great Woman-hater. She often tempted the young Man, but was often repulsed; yet she did not despair. She lay in Ambush at a Fountain where he usually came to bathe, and, when he was in the Water, she also leaped in to him; but neither so could she overcome his extraordinary Modesty. Thereupon, it is said, she prayed to the Gods above, that the Bodies of both might become one, which was granted. *Hermaphroditus* was amazed when he saw this Change of his Body; and desired that, for his Comfort, some other Person might be like him. He obtained his Request; for ^q whosoever washed himself in that Fountain (called *Salmacis*, in the Country of *Caria*) became an *Hermaphrodite*, that is, had both Sexes. I am unwilling to omit the following Story.

A Herdsman, whose Name was *Battus*, saw *Mercury* stealing *Admetus's* Cows from *Apollo* their Keeper.

^p i. e. Mercurio Venus, nam *Ἑρμῆς* est Mercurius & *Ἀφροδίτη* Venus. ^q Ovid. Metam. l. 4.

When *Mercury* perceived that his Theft was discovered, he went to *Battus*, and desired that he would say nothing, and gave him a delicate Cow. *Battus* promised him Secrecy. *Mercury*, to try his Fidelity, came in another Shape to him, and asked him about the Cows: Whether he saw them, or knew the Place where the Thief carried them? *Battus* denied it; but *Mercury* pressed him hard, and promised that he would give him both a Bull and a Cow, if he would discover it. With this Promise he was overcome; whereupon *Mercury* was enraged, and, laying aside his Disguise, turned him into a Stone called *Index*. This Story *Ovid* describes in such elegant Verses that I cannot but recite them^r.

The Ancients used to set up Statues where the Roads crossed; these Statues they called *Indices*, because, with an Arm or Finger held out, they shewed the Way to this or that Place. The *Romans* placed some in Public Places and Highways; as the *Athenians* did at their Doors, to drive away Thieves; and they called these Statues *Hermæ*, from *Mercury*, whose *Greek* Name was *Hermes*: Concerning which *Hermæ* it is to be observed,

1. These Images have neither^s Hands nor Feet, and from hence *Mercury* was called *Cyllenius*, and by Contraction^t *Cyllius*, which Words are derived from a *Greek*

^r At *Battus*, postquam est merces geminata, sub illis Montibus, inquit, erant: *Et* erant sub montibus illis.

Risit Atlantiades, Et me mibi, perfide, prodis:

Me mibi prodis, ait? perjuraque pectora vertit

In durum silicem, qui nunc quoque dicitur Index.

Battus, on th' double Proffer, tells him, there; Beneath those Hills, beneath those Hills they were.

Then *Hermes* laughing loud, What Knave, I say, Me to myself, myself to me betray?

Then to a Touchstone turn'd his perjur'd Breast, Whose Nature now is in that Name express'd.

^s Sunt^u Ἀποδες καὶ ἀχαιδες Herod. l. 1. ^t Κυλλῆος i. e. manuum & pedum experts. Lil. Gyraldus.



Word signifying a *Man without Hands and Feet*; and not from *Cyllene*, a Mountain in *Arcadia*, in which he was educated.

2. A Purse was usually hung to a Statue of *Mercury*,^e to signify that he was the God of *Gain and Profit*, and presided over Merchandizing; in which, because many Times Things are done by Fraud and Treachery, they gave him the Name of *Dolius*.

3. The *Romans* used to join the Statues of *Mercury* and *Minerva* together, and these Images they called^f *Hermathenæ*; and sacrificed to both Deities upon one and the same Altar. Those who had escaped any great Danger, always offered Sacrifices to *Mercury*:^g They offered up a Calf, and Milk, and Honey, and especially the Tongues of the Sacrifices, which, with a great deal of Ceremony, they cast into the Fire, and then the Sacrifice was finished. It is said, that the *Megarenses* first used this Ceremony.

^e Macrob. & Suid. apud Lip. ^f Cicero. ^g Pausan. in Attic. Ovid Metam. 4. Callistrat. Homer.

C H A P. VIII.

BACCHUS, His Image.

M. **W**HY do you laugh, *Palæophilus*?

P. Who can forbear, when he sees that filthy, shameless, and immodest God, placed next to *Mercury*; ^h with a naked Body, a red face, lascivious Looks, in an effeminate Posture, dispirited with Luxury, and overcome with Wine. His swoln Cheeks resemble Bottles; his great Belly, fat Breasts, and his distended swelling Paunch, represent a Hog'shead, rather than a God to be carried in that Chariot.

^h Euripides in *Bacchis*.

M. That

M. That is no Wonder ; for it is *Bacchus* himself, the God of Wine, and the Captain and Emperor of Drunkards. He is crowned with Ivy and Vine-leaves. He has a *Thyrus* instead of a Sceptre, which is a Javelin with an Iron Head, encircled by Ivy or Vine-leaves, in his Hand. He is carried in a Chariot, which is sometimes drawn by Tygers and Lions, and sometimes by Lynxes and Panthers : And, like a King, he has his Guards, ^k who are a drunken Band of Satyrs, Demons, Nymphs that preside over the Wine-presses, Fairies of Fountains, and Priestesses. *Silenus* oftentimes comes after him, sitting on an Ass that bends under his Burthen.

P. But what's here? This *Bacchus* has got Horns, and is a young Man without a Beard: I have heard, that the Inhabitants of *Elis* paint him like an old Man, with a Beard.

M. It is true. He is sometimes painted an old Man, and sometimes a smooth and beardless Boy : as ⁱ *Ovid* and ^m *Tibullus* describe him. I shall give you the Reason of all these Things, and of his Horns, mentioned also in ⁿ *Ovid*, before I make an End of this Fable.

ⁱ *Ovid. de Arte Amandi, Aristoph. Scholiast. in Plutum. Strabo, l. 26. Ovid. 3. Metam. & 4.*

^k Cohors Satyrorum, Cobalorum, Lenarum, Naiadum, atque Baccharum.

ⁱ — *Tibi inconsumpta juventa?*

*Tu puer æternus, tu formosissimus alto
Conspiceris cælo, tibi, cum sine cornibus adstas,
Virgineum caput est.*

— Still dost thou enjoy

Unwasted Youth? Eternally a Boy

Thou'rt seen in *Heaven*, whom all Perfections grace ;

And, when unhorn'd, thou hast a Virgin's Face.

^m *Solis æterna est Phæbo Bacchoque juventa.*

Phæbus and *Bacchus* only have eternal Youth.

ⁿ *Accedant capiti cornua, Bacchus eris.*

Clap to thy Head a Pair of Horns, and *Bacchus* thou shalt be.

S E C T. I. *The Birth of BACCHUS.*

BACCHUS's Birth was both wonderful and ridiculous, if the Poets may be heard; as they must when the Discourse is about Fables.

They tell us, that when *Jupiter* was in Love with *Semele*, it raised *Juno*'s Jealousy higher than ever before. *Juno* therefore endeavoured to destroy her; and, in the Shape of an old Woman, visited *Semele*, wished her much Joy from her Acquaintance with *Jupiter*, and advised her to oblige him, when he came, by an inviolable Oath, to grant her a Request; and then, says she to *Semele*, *ask him to come to you as he is wont to come to Juno. And he will come cloathed in all his Glory, and Majesty, and Honour.* *Semele* was greatly pleased with this Advice; and therefore, when *Jupiter* visited her next, she ^o begged a Favour of him, but did not expressly name the Favour. *Jupiter* bound himself in the most solemn Oath to grant her Request, let it be what it would *Semele* encour-

o ——— Rogat illa Jovem sine nomine munus.

*Cui Deus, Elige, ait, nullam patiere repulsam:
Quoque magis credas, Stygii quoque conscia sunt
Numina torrentis Timor, & Deus ille Deorum est.
Læta malo, nimiumque petens, perituraque amanti
Obsequio, Semele: Qualem Saturnia, dixit,
Te solet amplecti, Veneris cum fœdus iuitis,
Da mihi te talem.*

—— She ask'd of *Jove* a Gift unnam'd.
When thus the kind consenting God reply'd,
Speak but the Choice, it shall not be deny'd:
And, to confirm thy Faith, let *Stygian* Gods
And all the Tenants of Hell's dark Abodes,
Witness my Promise; these are Oaths that bind,
And Gods that keep e'en *Jove* himself confin'd.
Transported with the sad Decree, she feels
Ev'n mighty Satisfaction in her Ills;
And just about to perish by the Grant
And kind Compliance of her fond Gallant.

raged

raged by her Lover's Kindness, and little foreseeing that what he desired would prove her Ruin, begged of *Jupiter* to come to her Embraces in the same Manner that she carested *Juno*. What *Jupiter* had so solemnly sworn to perform, he could not refuse. He could not recall his Words, nor free himself from the Obligation of his Oath; so that he puts on all his Terrors, arrayed himself with his greatest Glory, and in the Midst of Thunder and Lightning entered *Semele's* House. ^a Her mortal Body was not able to stand the Shock; so she perished in the Embraces of her Lover; for the Thunder struck her down and stupefied her, and the Lightning reduced her to Ashes. So fatal are the rash Desires of the Ambitious! When she died, she was big with Child of *Bacchus*; who was preserved, after his Mother's Decease, in such a Manner as will make you laugh to hear it: For, the ^b Infant was taken out of his Mother's Womb, and sewed into *Jupiter's* Thigh, from whence, in Fulness of Time, it was born, and then ^c delivered into the Hands of *Mercury* to be carried into *Eubœa*, to *Macris*, the Daughter of *Aristæus*, ^d who immediately anointed his Lips with Ho-

Say, Take *Jove's* Vigour as you use *Jove's* Name,
The same the Strength and sinewy Force the same,
As when you mount the great *Saturnia's* Bed,
And, lock'd in her Embrace, diffusive Glories shed,

^a — *Corpus mortale tumultus*

Non tulit æthereos, donisque jugalibus arsit.

Nor could her mortal Body bear the Sight
Of glaring Beams, and strong celestial Light;
But scorch'd all o'er with *Jove's* Embrace expir'd,
And mourn'd the Gift so eagerly desir'd.

^b — *Genetricis ab alvo*

Eripitur, patrioque tener (si credere dignum est)

Insuitur femori, maternaque tempora complet.

The imperfect Babe, that in the Womb does lie,
Was ta'en by *Jove*, and sew'd into his Thigh,
His Mother's Time accomplishing.

^c Eurip. Bacch. Nat. Com. l. 4.

^d Apol. 4. Argon.
ney,

ney, and brought him up with great Care in a Cave, to which there were two Gates.

SECT. II. Names of BACCHUS.

WE will first speak of his proper Name, and then come to his Titles and Surname.

Bacchus was so called from a ^a *Greek Word*, which signifies *to revel*; and, from the same Reason, the *wild Women*, his Companions, are called ^b *Thyades* and ^c *Mænades*, which Words signify Madness and Folly. They were also called ^d *Mimallones*, that is, Imitators or Mimicks; because they imitated *Bacchus's* Actions.

^e *Biformis*, because he was reckoned both a young and an old Man, with a Beard, and without a Beard. Or, because Wine, whereof *Bacchus* is the Emblem, makes People sometimes chearful and pleasant, sometimes peevish and morose.

He was named ^f *Brisæus*, either (as some think) from the Nymph his Nurse; or from the Use of the Grapes and Honey, which he invented; (for *Brisa* signifies a Bunch of pressed Grapes) or else from the Promontory *Brisa*, in the Island of *Lesbos*, where he was worshipped.

^g *Bromius*, from the Crackling of Fire, and Noise of Thunder, that was heard when his Mother was killed in the Embraces of *Jupiter*.

^h *Bimater* or *Bimotor*, because he had two Mothers; the first was *Semele*, who conceived him in the Womb;

^a Ἀπὸ τῆ βαλχεύειν seu βαλχέειν ab infaniendo. Eustath. apud Lil.

^b Ἀπὸ τῆς θυᾶς à furore ac rabie. Virg.

Æn. 4.

^c Αμαίνωμαι infanio, ferocio.

^d Α μιμᾶομαι

imitor.

^e Δίμορφος Diod. apud Lil.

^f Cornut. in

Perf. Sat. 1.

^g Ἀπὸ τοῦ βρόμου ab incendii crepitu, toni-

trusque tonitu.

Ovid. 4. Metam.

^h Idem. ibid.

and the other, the Thigh of *Jupiter*, into which he was received after he was saved from the Fire.

He is called by divers of the *Greeks* ^c *Bugenes*, that is, born of an Ox, and from thence *Tauriformis*, or *Tauriceps*; and he is supposed to have Horns, because he first ploughed with Oxen, or because he was the Son of *Jupiter Ammon*, who had the Head of a Ram.

^d *Dæmon bonus*, the good *Angel*; and in Feasts, after the Victuals were taken away, the last Glass was drunk round to his Honour.

^e *Dithyrambus*, which signifies either that he was born twice, of *Semele* and of *Jove*; or the double Gate, which the Cave had in which he was brought up; or perhaps it means that Drunkards cannot keep Secrets; but whatever is in the Head comes into the Mouth, and then bursts ^f forth, as fast as it would cut of two Doors.

Dionysius or *Dionysus*, ^g from his Father *Jupiter*, or from the Nymphs called *Nysæ*, by whom he was nursed, as they say; or from a *Greek* Word, signifying to ^h prick, because he pricked his Father's Side with his Horns, when he was born; or from *Jupiter's* Lameness ⁱ, who limped when *Bacchus* was in his Thigh; or from an Island among the *Cyclades*, called *Dia*, or *Naxos*, which was dedicated to him when he married *Ariadne*; or lastly from the City of *Nysa*, in which *Bacchus* reigned.

^k *Evihus*, or *Euehus*. For, in the War of the Giants, when *Jupiter* did not see *Bacchus*, he thought that

^c Βρυγής: i. e. à bove genitus. Clemens Strom. Euf. l. 4. Præp. Evang. ^d Diodor. l. 5. Idem. l. 3. ^e Ἀπὸ τῆς δις εἰς θύραν ἀνοίχουσιν, à bis in januam ingrediendo. Diodor. Orig. Euseb. ^f Quasi per geminam portam, hic proverbialiter de vino, facit τὸ σόμα διθυραμ.

^g Ἀπὸ τῆς Δίος à Jove, Phurnut. in fab. ^h ἀνύσσω pungo, Lucian. Dial. ⁱ Νύκας, i. e. claudus, Nonn. l. 9. ^k Eheu vis! Eheu fili! Eurip. in Bacch.

he was killed, and cried out, ^k *Alas Son!* Or, because when he found that *Bacchus* had overcome the Giants, by changing himself into a Lion, he cried out again, ^l *Well done, Son.*

^m *Evan*, from the Acclamations of the *Bacchantes*, who were therefore called *Evantes*.

Euchius, ⁿ because *Bacchus* fills his Glass plentifully, even up to the *Brim*.

^o *Eleleus* and *Eleus*, from the Acclamation wherewith they animated the Soldiers before the Fight, or encouraged them in the Battle itself. The same Acclamation was also used in celebrating the *Orgia*, which were Sacrifices offered up to *Bacchus*.

^p *Iacchus* was also one of his Names, from the Noise which Men when drunk make: And this ^q Title is given him by *Claudian*; from whose Account of *Bacchus*, we may learn, that he was not always naked, but sometimes cloathed with the Skin of a Tyger.

Lenæus; because, as *Donatus* says, ^r Wine palliates and alluages the Sorrows of Men's Minds. But *Servius* thinks that this Name, since it is a *Greek* Name, ought not to be derived from a *Latin* Word, as *Donatus* says, but from a *Greek* ^s Word, which signifies the *Vat* or *Press*, in which Wine is made.

^k Virg. *Æn.* 7. ^l Εὖ φίε Eugene fili! Cornut. in *Perf.* Acron. in *Horat.* ^m Virg. *Æn.* 6. Ovid 4. *Metam.*

ⁿ Ab εὐχέω, i. e. bene ac large fundo. Nat. Com 1. 5. ^o Ab ἐλελεῦ, exclamations bellica. Ovid. 4. *Metam.* *Æschyl.* in *Prometh.*

^p Ab ἰακχεύω clamo, vociferor.

^q — *Lætusque simul procedit Iacchus*
Crinali florens hedera: Quem Parthica Tigris
Velat, & auratos in nodum colligit ungues.

— The Jolly God comes in,
His Hair with Ivy twin'd, his Cloaths a Tyger's Skin!
Whose Golden Claws are clutch'd into a Knot.

de Raptu Proserp. 1. 1.

^r Quod leniat mentem vinum. ^s Ἀπὸ τοῦ λευοῦ or λημῶ, i. e. torculari. *Servius* in *Virg. Georg.* 1. 2.

64 *Of the Gods of the Heathens.*

^a *Liber* and *Liber Pater*, from *Libero*; as in Greek they call him Ἐλευθέριος [*Eleutherios*] the *Deliverer*; for he is the Symbol of *Liberty*, and was worshipped in all free Cities.

Lyæus and *Lyceus* signify the same with *Liber*: For Wine ^b *frees* the Mind from Cares; and those, who have drank plentifully, speak whatever comes in their Minds, as ^c *Ovid* says.

The Sacrifices of *Bacchus* were celebrated in the *Night*, wherefore he is called ^d *Nyctilius*.

Because he was educated upon the Mountain *Nisa*, he is called *Nisæus* ^e.

Rectus, Ὀρθός; [*Orthos*] because he taught a certain King of *Athens* to dilute his Wine with Water; thus Men, who through much Drinking stagger'd before, by mixing Water with their Wine, begin to go *straight*.

His Mother *Semele* and his Nurse were sometimes called *Thyo*; therefore from thence they called him ^f *Thyoneus*.

Lastly, he was called ^g *Triumphus*; because when in *Triumph* the Conquerors went into the Capitol, the Soldiers cried out, *Io Triumphè!*

^a Virg. 7. Ecl. Plutarch. in Probl. Pausan. in Attic.

^b Ἀπὸ τῆς λύειν, i. e. à solvendo.

^c *Cura fugit, multo diluiturque mero.*

The plenteous Bowl all Care dispels. Ovid. de Art.

^d Νυκτιλέω i. e. nocte perficio. Phurnut. in Bacch. Ovid. Metam. 4. ^e Ovid. ib.

^f Hor. l. 1. Carm. ^g Θρίαμβος, Var. de Ling. Lat.

SECT. III. *Actions of BACCHUS.*

BACCHUS invented ^a so many Things useful to Mankind, either in finishing Controversies, in building Cities, in making Laws, or in obtaining Victories, that

^a Diod. l. 5. Hist. & Qros. l. 2. Hor. Ep. 2.

he was declared a *God* by the joint Suffrages of the whole World. And, indeed, what could not *Bacchus* himself do, when his Priestesses, by striking the Earth with their *Tybrisi*, drew forth Rivers of Milk, and Honey, and Wine, and wrought several such Miracles, without the least Labour? And yet they received their whole Power from *Bacchus*.

1. He invented the ^a Use of Wine; and first taught the Art of planting the Vine from whence it is made; as also the Art of making Honey, and tilling the Earth. This ^b he did among the People of *Ægypt*, who therefore honoured him as a *God*, and called him *Osiris*. Let *Bacchus* have Honour, because he invented the Art of planting Vines: but let him not refuse to the *Ass* of *Nauplia* its Praises, who, by gnawing *Vines*, taught the Art of *pruning* them.

2. He invented ^c Commerce and Merchandise, and found out Navigation, when he was King of *Phœnicia*.

3. Whereas Men wandered about unsettled, like Beasts, ^d he reduced them into Society and Union: He taught them to worship the Gods, and was excellent in Prophefying.

4. He subdued *India*, and many other Nations, riding on an Elephant: ^e He victoriously subdued *Egypt*, *Syria*, *Phrygia*, and all the East; where he erected Pillars, as *Hercules* did in the West: He first invented Triumphs and Crowns for Kings.

5. *Bacchus* was desirous to reward *Midas* the King of *Phrygia* (of whose *Ass's* Ears we spake before) because he had done some Service to him; and bid him ask what he would. *Midas* desired, that whatsoever he

^a Ovid. 3. Fastorum.
Nat. Com.

^b Dion. de Situ Orbis. Vide

^c Idem, ibid.

^d Ovid. Fastorum, Euripid. in Bacch.

^e Dion. de Situ Orbis.

touched might become Gold ; ^f *Bacchus* was troubled that *Midas* asked a Gift that might prove so destructive to himself ; however, he granted his Request, and gave him the Power he desired. Immediately whatever *Midas* touched became Gold ; nay, when he touched his Meat or Drink, they also became Gold : When therefore he saw that he could not escape Death by Hunger or Thirst, he then perceived that he had foolishly begged a destructive Gift ; and repenting his Bargain, he desired *Bacchus* to take his Gift to himself again. *Bacchus* consented, and bid him bathe in the River *Pactolus* : *Midas* obeyed ; and from hence the Sand of that River became Gold, and the River was called *Chrysorrhoos*, or *Aurifluus*.

6. When he was yet a Child, some *Tyrrhenian* Mariners found him asleep, and carried him into a Ship ; wherefore he first stupified them, stopping the Ship in such a Manner that it was unmoveable : afterwards he caused Vines to spring up in the Ship on a sudden, and Ivy twining about the Oars ; and when the Seamen were almost dead with the Fright, he threw them headlong into the Sea, and changed them into *Dolphins*. *Ovid. Metam. 3.*

f *Annuat optatis, nocituraque munera solvit
Liber ; Et indoluit, quod non meliora petisset.*

To him his harmless Wish *Lyæus* gives,
And at the Weakness of's Request he grieves.
Lætus habet, gaudetque malo.

Glad he departs, and joys in's Misery. *Ov. Met. 11.*

SECT. IV. *The Sacrifices of BACCHUS.*

IN *Sacrifices* there are three Things to be considered, the Creatures that are offered ; the Priests who offered them ; and thirdly, the Sacrifices themselves, which are celebrated with peculiar Ceremonies.

I. Amongst

1. Amongst Trees and Plants, ^g these were sacred or consecrated to *Bacchus*, the *Fir*, the *Ivy*, *Bindweed*, the *Fig*, and the *Vine*. Among Animals, the *Dragon* and the *Pye*, signifying the Talkativeness of drunken People. The *Goat* was slain in his Sacrifices, because he is a Creature destructive to the Vines. And; among the *Ægyptians*, they sacrificed a Swine to his Honour before their Doors.

2. The Priests and Priestesses of *Bacchus* were ^h the *Satyrs*, the *Sileni*, the *Naiades*, but especially the revelling Women called *Bacchæ*, from *Bacchus's* Name.

3. The Sacrifices themselves were various, and celebrated with different Ceremonies, according to the Variety of Places and Nations. They were celebrated on stated Days of the Year, with the greatest Religion, or rather, with the rankest Profaneness and Impiety.

Oscophoria ⁱ were the first Sacrifices offered up to *Bacchus*: They were first instituted by the *Phœnicians*, and when they were celebrated, the Boys, carrying Vine-leaves in their Hands, went in Ranks praying, from the Temple of *Bacchus*, to the Chapel of *Pallas*.

The ^k *Trieterica* were celebrated, in the Winter, by Night, by the *Bacchæ*, who went about armed, making a great Noise, and foretelling, as it was believed, Things to come. These Sacrifices were intitled *Trieterica*, because *Bacchus* returned from his *Indian Expedition* after three Years.

The ^l *Epilenæa* were Games celebrated in the Time of Vintage (after that the Press for squeezing the Grapes was invented.) They contended with one another, in treading the Grapes, who should soonest press out most

^g Xenophon in Sacerd. Plutarch. in Probl. Symp. Eurip. in Bacch. Herodot. Euterpe.

^h Vide Nat. Com. l. 5.

Fast. & Metamorph. 6.

ⁱ Pausan. in Att.

^k Ovid.

^l Scholiast. in Aristophan.

Must; and in the mean Time they sung the Praises of *Bacchus*, begging that the *Must* might be sweet and good.

^m *Canephoria*, among the ancient *Athenians*, were performed by marriageable Virgins, who carried golden Baskets filled with the first Fruits of the Year. ⁿ Nevertheless, some think that these Sacrifices were instituted to the Honour of *Diana*, and that they did not carry Fruit in the Basket, but Presents wrought with their own Hands, which they offered to this *Goddess*, to testify that they were desirous to quit their Virginity, and marry.

Apaturia were Feasts celebrated in Honour of *Bacchus*, setting forth how greatly Men are ^o deceived by Wine. These Festivals were principally observed by the *Athenians*.

Ambrosia ^p were Festivals observed in *January*, a Month sacred to *Bacchus*; for which Reason this Month was called *Lenæus*, or *Lenæo*, because the Wine was brought into the City about that time. ^q But the *Romans* called these Feasts *Brumalia*, from *Bruma*, one of the Name of *Bacchus* among them; and they celebrated them twice a Year, in the Months of *February* and *August*.

Asolia, Feasts so called, from a *Greek* ^r Word signifying a *Brach*, or *Leathern Bottle*; several of which were produced filled with Air, or, as others say, with Wine. ^s The *Athenians* were wont to leap upon them with one Foot, so that they would sometimes fall down; however, they thought they did a great Honour to *Bacchus* hereby, because they trampled upon the Skins of the Goats, who is the greatest Enemy to the Vines. But

^m Demarat. in Certam. Dionys. ⁿ Doroth. Sydon. apud Nat. Com. ^o A decipiendo ab *Ἀπατάω*, fallo, dicta sunt *Ἀπατέρια*. Vide Nat. Com in Bac. ^p Idem. Ibid. ^q Cæl. Rhod. l. 18. c. 5.

^r Ab *Ἀσολέ* utris. Tzetzes in Hesiod.

^s Menand. l. de Myster.

among the *Romans*, Rewards were distributed to those who, by artificially leaping upon these *Leathern Bottles* overcame the rest; and then all them together called aloud upon *Bacchus* confusedly, and in Verses unpolished; and, putting on Masks, they carried his Statue about their Vineyards, dawbing their Faces with Barks of Trees and the Dregs of Wine: So returning to his Altar again, from whence they came, they presented their Oblations in Basons to him, and burnt them. And, in the last place, they hung upon the highest Trees little wooden or earthen Images of *Bacchus*, which, from the Smallness of their Mouths, were called *Oscilla*; they intended that the Places, where these small Images were set up in the Trees, should be, as it were, so many Watch-Towers, from whence *Bacchus* might look after the Vines, and see that they suffered no Injuries. These Festivals, and the Images hung up when they were celebrated, are elegantly described by ^a *Virgil*, in the second Book of his *Georgics*.

Lastly, the *Bacchanalia*, or *Dionysia*, or *Orgia*, were the Feasts of *Bacchus* ^b, among the *Romans*, which

^a ——— *Atque inter pocula læti*

Mollibus in pratis unctos saliere per utres:

Nec non Ausonii, Trojæ gens missa coloni,

Versibus incomptis ludunt, risuque soluto,

Oraque corticibus sumunt horrenda cavatis:

Et te, Bacche, vocant per carmina læta, tibi que

Oscilla ex altâ suspendunt mollia pinu,

Hinc omnis largo pubescit vinea fœtu, &c.

And glad with *Bacchus*, on the grassy Soil,

Leap'd o'er the Skins of Goats besmear'd with Oil.

Thus *Roman Youth*, deriv'd from ruin'd *Troy*,

In rude *Saturnian Rhimes* express their Joy;

Deform'd with Vizards cut from Barks of Trees,

With Taunts and Laughter loud their Audience please:

In jolly Hymns they praise the God of Wine,

Whose earthen Images adorn the Pine,

And there are hung on high, in Honour of the Vine.

A Madness so devout the Vineyard fills, &c.

Virg. 4. Georg. 6 & 7 Æn.

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at first were solemnized in *February*, at Mid-day, by Women only; but afterwards they were performed by Men and Women together, and young Boys and Girls, who, in a Word, left no Sort of Lewdness and Debauchery uncommitted: For, upon this Occasion, Rapes, Whoredoms, Poison, Murder, and such abominable Impieties were promoted under a sacrilegious Pretence of Religion, till the ^u Senate by an Edict abrogated this Festival, as *Diognodus* did at *Thebes*, says *Cicero* ^x, because of their Lewdnesses; which also *Pentheus* King of *Thebes* attempted, but with ill Success: for the *Bacchæ* barbarously killed him; whence came the Story, that his Mother and Sisters tore him in Pieces, fancying he was a Boar. ^y There is a Story besides, that *Alcithoe* the Daughter of *Minyas*, and her Sister, because, despising the Sacrifices of *Bacchus*, they staid at Home, and spun while the *Orgia* were celebrating, were changed into Bats. ^z And there is also an idle Story, that *Lycurgus*, who attempted many Times to hinder these *Bacchanalia* in vain, cut off his own Legs, because he had rooted up the Vines to the Dishonour of *Bacchus*.

^u Liv. l. 9. August. 6. de Civit.
c. 11.

^y Ovid. 4. Metam.

^x Cic. de Leg. l. 2.

^z Apud Nat. Com.

SECT. V. *The Historical Sense of the Fable.* BACCHUS an Emblem either of NIMROD or MOSES.

I Find two Meanings applied to this Fable; for some say, that ^a *Bacchus* is the same with *Nimrod*: The Reasons of which Opinion are, 1. The Similitude of the Words *Bacchus* and *Barchus*, which signifies the Son of *Chus*, that is, *Nimrod*. 2. They think the

^a Bochart. in Phaleg.

Name of *Nimrod* may allude to the *Hebrew Word Namur*, or the *Chaldee Namer*, a *Tyger*; and accordingly the Chariot of *Bacchus* was drawn by *Tygers*, and himself cloathed with the Skin of a *Tyger*. 3. *Bacchus* is sometimes called ^b *Nebrodes*, which is the very same as *Nimrodus*. *Moses* stiles *Nimrod* a great *Hunter*, and we find that *Bacchus* is stiled ^c *Zagreus*, which in *Greek* signifies the same Thing. I did not, indeed, mention the Name of *Bacchus* among the rest before; because I design not a nice and complete Account of every Thing: Nor is it absurd to say, that *Nimrod* presided over the Vines, since he was ^d the first King of *Babylon*, where were the most excellent Wines, as the Ancients often say.

Others think that ^e *Bacchus* is *Moses*, because many Things in the Fable of the one seem derived from the History of the other: For, first, some feign that he was born in *Egypt*, and presently shut up in an Ark, and thrown upon the Waters, as *Moses* was. 2. The Surname of ^f *Bimater*, which belongs to *Bacchus*, may be ascribed to *Moses*, who, besides one Mother by Nature, had another by Adoption, King *Pharaoh's* Daughter. 3. They were both beautiful Men, brought up in *Arabia*, good Soldiers, and had Women in their Armies. 4. *Orpheus* directly stiles *Bacchus* ^g a Law-giver, and calls him ^h *Moses*, and further attributes to him ⁱ the two Tables of the Law. 5. Besides, *Bacchus* was called ^k *Bicornis*; and accordingly the Face of *Moses* appeared double-horned when he came down from the Mountain, where he had spoken to God; the Rays of Glory, that darted from his Brow, resembling the sprouting out of *Horns*. 6. As Snakes were sacrificed, and a Dog

^a Anthol. l. 1. c. 38. Ep. ^b Νηβρώδης. ^c Ζαγρεῖς, i. e. Robustus Venator. ^d Ex Athenæo. ^e Vossius apud Bochart. in suo Canaan. & Huet. in demonstr. Evangel.

^f Διμήτωρ. ^g Θεσμοφόρον. ^h Μόσην. ⁱ Δίπλακα δισμύον, Exod. xxxiv. 29. ^k Eurip. in Bacch.

given to *Bacchus* as a Companion, so *Moses* had this Companion *Caleb*, which in *Hebrew* signifies a *Dog*.

7. And as the *Bacchæ* brought Water from a Rock, by striking it with their *Thyrſus*, and the Country wherever they came flowed with Wine, Milk, and Honey; so the Land of *Canaan*, into which *Moses* conducted the *Iſraelites*, not only flowed with Milk and Honey, but with Wine also; ¹ as appears from that large Bunch of Grapes which two Men carried upon a Staff betwixt them.

8. *Bacchus* ^m dried up the Rivers *Orontes* and *Hydaſpes*, by striking them with his *Thyrſus*, and paſſed thro' them, as *Moses* paſſed through the *Red-Sea*. 9. It is ſaid alſo, ⁿ That a little Ivy-ſtick, thrown down by one of the *Bacchæ* upon the Ground, crept like a Dragon, and twiſted itſelf about an Oak. And, 10. That ^o the *Indians* once were all covered with Darkneſs, whiſt thoſe *Bacchæ* enjoyed a perfect Day.

From whence you may collect, that the ancient Inventors of Fables have borrowed many Things from the *Holy Scriptures*, to patch up their Conceits. ^p Thus *Homer* ſays, that *Bacchus* wreſtled with *Pallene*, to whom he yielded: Which Fable is taken from the Hiſtory of the Angel wreſtling with *Jacob*. ^q In like manner *Pauſanias* reports, that the *Greeks* at *Troy* found an Ark which was ſacred to *Bacchus*; which when *Euripilus* had opened, and viewed the Statue of *Bacchus* laid therein, he was preſently ſtruck with Madneſs. The Ground of which Fable is in the ſecond Book of *Kings*, where the ſacred Hiſtory relates, that the *Bethſhemites* were deſtroyed by *GOD*, becauſe they looked with too much Curioſity into the Ark of the Covenant. ^r Again, the Poets feign, that *Bacchus* was

¹ Numbers xii. 24.

^m Nonn. in Dionyſ. l. 23. & 35.

25. 45.

ⁿ Apud eundem.

^o Nonnius Vof. ap. Eochart.

in Can.

^p Hom. Iliad. 48.

^q Pauſan. in Achaic.

^r Ariſtot. Schol. in Acarn. Act. 2. Scen. 1.

angry with the *Athenians*, because they despised his Solemnities, and received them not with due Respect, when first they were brought by *Pegasus* out of *Bæotia* into *Attica*: Whereupon he afflicted them with a grievous Disease in the *Secret Parts*, for which there was no Cure, till by the Advice of the Oracle they performed the Reverences due to the God, and erected *Phalli*, that is, Images of the afflicted Parts, to his Honour; whence the Feasts and Sacrifices called *Phallica* were yearly celebrated among the *Athenians*. Is one Egg more like another, than this Fable is like the ^a History of the *Philistines*, whom God punished with the *Emerods* for their Irreverence to the Ark? And when they consulted the Diviners thereupon, they were told, that they could no ways be cured, unless they made golden Images of Emerods, and consecrated them to God.

^a 1 Sam. Chap. v.

S E C T. VI. *The Moral Sense of the Fable.*
 BACCHUS the Symbol of WINE.

WINE and its Effects are understood in this Fable of *Bacchus*. Let us begin with *Bacchus's* Birth. When I imagine *Bacchus* in *Jupiter's* Thigh, and *Jupiter* limping therewith, it brings to my Mind the Representation of a Man that is burthened and overcome with Drink; who not only halts, but reels and stumbles, and madly rushes wherever the Force of the Wine carries him.

Was *Bacchus* taken out of the Body of his Mother *Semele*, in the midst of Thunder and Lightning; so after the Wine is drawn out of the Butt, it produces Quarrels, Violence, Noise, and Confusion.

Bacchus was educated by the *Naiades*, the Nymphs of the Rivers and Fountains; whence Men may learn to dilute their Wine with Water.

But

But *Bacchus* is an eternal Boy. And do not the oldest Men become Children by too much Drink? Does not Excess deprive us of that *Reason* that distinguishes Men from Boys?

Bacchus is naked, as he is who has lost his Senses by Drinking: He cannot conceal, he cannot hide any Thing. ^a *Wine always speaks Truth*, it opens all the Secrets of the Mind and Body too; of which let *Noah* be a Witness.

The Poets says ^b *Bacchus* has Horns; and from thence we may learn, that *Bacchus* makes as many horned as *Venus*.

Nor does ^c *Wine* make Men only forget their Cares and Troubles, but it renders ^d even the meanest People bold, insolent, and fierce, exercising their Fury and Rage against others, as a mad Ox gores with its Horns. I know very well, that some think that *Bacchus* was said to be horned, because the Cups, out of which Wine was drank, were formerly made of Horn ^e.

He is crowned with Ivy; because that Plant (being always green and flourishing, and, as it were, young) by its natural Coldness, alluages the Heat occasioned by too much Wine.

He is both a young and an old Man; because, as a moderate Quantity of Wine increases the Strength of the Body, so Excess of Wine destroys it.

Women only celebrated the Sacrifices of *Bacchus*, and of them only those, which were enraged and intoxi-

^a In vino veritas, *Erasm. in Adag.*

^b *Accedant capiti cornua, Bacchus eris.*

Put but on Horns, and *Bacchus* thou shalt be. *O.v. Ep. Saph.*

^c *Cura fugit, multo diluiturque mero.*

Full Bowls expel all Grief, dissolve all Care.

^d *Tunc veniunt risus, tunc pauper cornua sumit.*

By Wine and Mirth the Beggar grows a King.

^e *Porphyr. in 2 Carm. Horat. unde χορτήρ quasi κερῶν ἂν κέρως. Lil. Gyrard.*

cated, and had abandoned themselves to all Sorts of Wickedness. Accordingly Wine effeminates the most masculine Minds, and disposes them to Luxury. It begets Anger, and stirs up Men to Madness: And therefore Lions and Tygers draw the Chariot of *Bacchus*.

The Men and Women both celebrated the *Bacchanalia* in Masks: It is well that they were ashamed of their Faults; their Modesty had not quite left them, some Remains of it were yet hid under those Disguises, which would otherwise have been utterly lost by the Impudence of the ill Words and Actions which were heard and seen on those Occasions. And does not Wine mask and disguise us strangely? Does it not make Men Beasts, and turn one into a Lion, another into a Bear, and another into a Swine, or an Ass?

I had almost forgot to tell you, that *Bacchus* is sometimes merry, and sometimes sad and morose: For, indeed, What cherishes the Heart of Man so much as Wine? What more delightfully refreshes the Spirits and the Mind, than that natural *Nectar*, that *divine Medicine*, which, when we have taken, ^a our Griefs are pacified, our Sorrows abated, and nothing but Cheerfulness appears in our Countenance.

The Vine is so beneficial to this Life, that many say ^b that the Happiness of one consists in the Enjoyment of the other; but they do not consider, that if Wine be the *Cradle of Life*, yet it is the *Grave of Reason*: For, if Men do constantly sail *in the Red-Sea of Claret*, their *Souls* are oftentimes drowned therein. It blinds them, and leads them under Darkness, especially when it begins to draw the *Sparkles* and little *Stars* from their Eyes. Then, the Body being drowned in Drink, the

^a *Tunc dolor & curæ, rugaque frontis abest.*

Our Sorrows flee, we end our Grief and Fears,
No thoughtful Wrinkle in our Face appears.

Ovid. de Arte Amandi.

^b *In vite hominis vitam esse diceres.*

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Ovid. de Arte Amandi.

^b *In vite hominis vitam esse diceres.*

Mind floats, or else is stranded. Thus too great Love of the Vine is pernicious to Life; for from it come more *Faults* than *Grapes*, and it breeds more *Mischiefs* than *Clusters*. Would you see an Instance of what you read? Observe a drunken Man: O Beast! See how his Head totters, his Hams sink, his Feet fail, his Hands tremble, his Mouth froths, his Cheeks are flabby, his Eyes sparkle and water, his Words are unintelligible, his Tongue falters and stops, his Throat sends forth a nasty loathsome Stench. But what do I say! It is not my Business now to tell Truth but Fables.

C H A P. IX.

M A R S. *His Image.*

P. AS far as I see, we must tarry in this Place all Night.

M. Do not fear it; for I shall not say so much of the other Gods as I have said of *Bacchus*; and especially I hope that *Mars*, whose Image is next, will not keep us so long.

P. Do you call him *Mars*, that is so fierce and sour in his Aspect; Terror is every where in his Looks, as well as in his Dress: He sits in a Chariot drawn by a Pair of Horses, which are driven by a distracted Woman: He is covered with Armour, and brandishes a Spear in his right Hand, as though he breathed Fire and Death, and threatened every Body with Ruin and Destruction.

M. It is *Mars* himself, the *God of War*, whom I have often seen on Horseback, in a formidable Manner, with a Whip and a Spear together. A Dog was consecrated to him, for his Vigilance in the Pursuit of his Prey; a Wolf, for his Rapaciousness and Perspicacity; a Raven, because he diligently follows Armies when they



they march, and watches for the Carcases of the Slain ; and a Cock, for his Wakefulness, whereby he prevents all Surprize. But, that you may understand every Thing in that Picture, observe, that the Creatures which draw the Châriot are not Horses, but *Fear* and *Terror*. Sometimes *Discord* goes before them in tatter'd Garments, and *Clamour* and *Anger* go behind. Yet some say, that *Fear* and *Terror* are Servants to *Mars* ; and accordingly, he is not more ^a awful and imperious in his Commands, than they are ^b ready and exact in their Obedience ; as we learn from the Poets.

P. Who is the Woman that drives the Chariot ?

M. She is *Bellona*, the ^c Goddess of War, and the Companion of *Mars* ; or, as others say, his Sister, or Wife, or both. She prepares for him his Chariot and Horses when he goes to fight. It is plain that she is called *Bellona* from *Bellum*. She is otherwise called *Duellona* from *Duellum*, or from the Greek Word *Βελώνη* [*Belone*] a *Needle*, whereof she is said to be the Inventress. Her Priests, the *Bellonarii*, sacrificed to her in their own Blood : They ^d hold in each Hand naked

^a *Fer galeam, Bellona, mihi, nexusque rotarum :
Tende, Pavor ; Fræna rapidos, Formido, jugales.*
My Helmet let *Bellona* bring : *Terror* my Traces fit ;
And, *panic Fear*, do thou the rapid Driver fit.

Claud. in Ruf.

^b — *scævit medio in certamine Mavors,
Cælatus ferro, tristesque ex æthere Diræ,
Et scissa gaudens vadit Discordio pallæ,
Quam cum sanguineo sequitur Bellona flagello.*
Mars in the Middle of the shining Shield
Is grav'd, and strides along the liquid Field.
The *Diræ* come from Heav'n with quick Descent,
And *Discord* dy'd in Blood, with Garments rent,
Divides the Press : Her Steps *Bellona* treads,
And shakes her Iron Rod above their Heads. *Virg. Æn. 8.*

^c *Silius, l. 4. Statius Theb. l. 7.* ^d *Señtis humeris*
& utraque manu districtos gladios exerentes, currunt, efferuntur, insaniunt. *Lactantius, l. 1. c. 12.*

Swords,

Swords, with which they cut their Shoulders, and wildly run up and down like Men mad and possessed: Whereupon^a *People thought that (after the Sacrifice was ended) they were able to foretel future Events. Claudian* introduces *Bellona* combing Snakes; and another^b *Poet* describes her shaking a burning Torch, with her Hair hanging loose, stained and clotted with Blood, and running through the Midst of the Ranks of the Army, and uttering horrid Shrieks and dreadful Groans.

Before the Temple of this Goddess, there stood a Pillar called *Bellica*,^c over which the *Herald* threw a Spear when he proclaimed War.

^a *Juven. Sat. 4. Lucan. l. 1. Eutrop.*

^b *Ipsa faciem quatiens, & flavam sanguine multo
Sparsa comam, medias acies Bellona pererrat.
Stridet Tartarea nigro sub pectore Diva
Lethiferum murmur.*

Sil. lib. 5.

Her 'Torch *Bellona* waving thro' the Air,
Sprinkles with clotted Gore her flaming Hair,
And thro' both Armies up and down doth flee,
Whilst from her horrid Breast *Tisiphone*
A dreadful Murmur sends.

^c *Alex. ab Alexandro, l. 8. c. 12.*

S E C T. I. *His Descent.*

MARS is said to be the Son of *Jupiter* and *Juno*, though, according to *Ovid's* Story, he is the Child of *Juno* only: For, says he, *Juno* greatly admired by what Way possible her Husband *Jupiter* had conceived *Minerva*, and begot her himself, without the Concurrency of a Mother (as we shall see in the History of *Minerva*;) but as soon as her Amazement ceased^d, she, being desirous of performing the like, went to *Oceanus* to ask his Advice, whether she could have a Child with-

^d *Homer. Iliad. 5. Hesiod. in Theog.*

out her Husband's Concurrence. She was tired in her Journey, and sat down at the Door of the Goddess *Flora*; who, understanding the Occasion of her Journey, desired her to be of good Heart, for she had in her Garden a Flower, which if she only touched with the Tips of her Fingers, the Smell of it would make her conceive a Son presently. So *Juno* was carried into the Garden, and the Flower shewn her; she touched it, and conceived *Mars*, who afterwards took to Wife ^a *Nerio*, or *Nerione*, (which Word in the *Sabine* Language signifies ^b *Valour* and *Strength*) and from her the *Claudian* Family formerly derived the Name of *Nero*.

^a Vide de la Cerda in Virgilii *Æn.* l. 8.
& Robur significat.

^b Virtutem

SECT. II. Names of MARS.

HIS Name ^a *Mars* sets forth the Power and Influence he has in War, where he presides over the Soldiers: And his other Name ^b *Mavors* shews, that all great Exploits are executed and brought about through his Means.

The *Greeks* call him ^c Ἄρης [*Ares*] either from the Destruction and Slaughter which he causes; or from the ^d Silence which is kept in War, where Actions, not Words, are necessary. But from whatsoever Words this Name is derived, it is certain that those famous Names, *Arcopagus* and *Areopagita*, are derived from *Ares*. The *Arcopagus*, Ἀρειοπάγος, (that is the *Hill*

^a Quod maribus in bello præsit. ^b Quòd magna veritas. Var. de Ling. Lat. 3. ^c Ἀπὸ τοῦ αἶρειν tollere, vel ἀναίρειν interficere, Cic. 5. de Natura. Phurnut. ^d Ab αἶ non & ἐγὼ loquor, ὅτι ἐν τῷ πολέμῳ οὐ λόγων ἀλλ' ἔργων χρεία, quòd in bello necessaria non sint Verba sed Facta. Suidas Pausan. in Attic.

or *Mountain of Mars*) was a Place at *Athens*, in which, when *Mars* was accused of Murder and Incest, as though he had killed *Halirothius*, *Neptune's* Son, and debauched his Daughter *Alcippa*, he was forced to defend himself in a Trial before twelve Gods, and was acquitted by six Voices; from which that Place became a Court, wherein were tried capital Causes, and the Things belonging to Religion. ^a The *Areopagitæ* were the Judges, whose Integrity and good Credit was so great, that no Person could be admitted into their Society, unless, when he delivered in publick an Account of his Life past, he was found in every Part thereof blameless. And, that the *Lawyers* who pleaded might not blind the Eyes of the Judges by their Charms of Eloquence, they were obliged to plead their Causes without any Ornaments of Speech; if they did otherwise, they were immediately commanded to be silent. And, lest they should be moved to Compassion by seeing the miserable Condition of the Prisoners, they gave Sentence in the Dark, without Lights, not by Words, but in a Paper; whence, when a Man is observed to speak very little, or nothing at all, they used proverbially to say of him, that ^b *He is as silent as one of the Judges in the Arcopagus.*

His Name *Gravidus* comes from the Stateliness in ^c *marching*; or from his Vigour in ^d *brandishing* his Spear.

He is called *Quirinus* ^e from *Curis*, or *Quiris*, signifying a Spear; whence comes *Securis*, *quasi Semi-curis*, a *Piece of a Spear*. And this Name was afterwards attributed to *Romulus*, because he was esteemed the Son of *Mars*; from whence the *Romans* were

^a Budæus in Pandect. ult. de len. ^b Areopagitâ taciturnior. Cic. ad Attic. l. 1. ^c à gradiendo. ^d Ἀπὸ τοῦ κρημαίναν, i. e. ab hastæ vibratione. ^e Serv. in Æneid.

called *Quirites*, ^b *Gradivus* is the Name of *Mars* when he rages ; and *Quirinus*, when he is quiet. And accordingly there were two Temples at *Rome* dedicated to him ; one within the City, which was dedicated to *Mars Quirinus*, the Keeper of the City's Peace ; the other without the City, near the Gate, to *Mars Gradivus*, the *Warrior*, and the Defender of the City against all outward Enemies.

The ancient *Latins* applied to him the Title of ^c *Salisubulus*, or *Dancer*, from *Salio*, because his Temper is very inconstant and uncertain, inclining sometimes to this Side, and sometimes to that, in Wars : Whence we say, ^d that the Issue of Battle is uncertain, and the Chance dubious. But we must not think that *Mars* was the only God of War : ^e for *Bellona*, *Victoria*, *Sol*, *Luna*, and *Pluto* use to be reckoned in the Number of Martial Deities. It was usual with the *Lacedemonians* to shackle the Feet of the Image of *Mars*, that he should not fly from them : And amongst the *Romans*, the Priests *Salii* were instituted to look after the Sacrifices of *Mars*, and go about the City dancing with their Shields.

He was called ^f *Enyalios*, from *Enyo*, that is, *Bellona*, and by such-like Names ; but it is not worth my while to insist upon them longer.

^b Idem. ibid. ^c Pacuv. in Nonn. ^d Mars belli communis est, Cic. l. 6. ep. 4. ^e Servius in 11 *Æneid*. ^f Vide Lil. Gyr.

SECT. III. Actions of MARS.

IT is strange, that the Poets relate only one Action of this terrible God ; and even that deserves to be concealed in Darkness, if the Light of the Sun had not discovered it ; and if a good Kernel was not contained in a bad Shell. The Story of *Mars* and *Venus*'s Adultery, from whence ^g *Hermione*, a tutelar

^g Plutarch. in Pelopida.

Deity, was born, was so publickly known, that ^a *Ovid* concludes that every body knows it. *Sol* had no sooner discovered it, but he immediately acquainted *Vulcan*, *Venus*'s Husband, with his Wife's Treachery. *Vulcan* hereupon made a Net of Iron, whose Links were so small and slender, that it was invisible; and spread it over the Bed of *Venus*. Soon after the Lovers return to their Sport, and were caught in the Net. *Vulcan* calls all the Gods together to the Shew, who jeered them extremely ^b. And, after they had long been exposed to the Jest and Hisses of the Company, *Vulcan*, at the Request of *Neptune*, unlooses their Chains, and gives them their Liberty: But *Alectryon*, *Mars*'s Favourite, suffered the Punishment that his Crime deserved; because, when he was appointed to watch, he fell asleep, and so gave *Sol* an Opportunity to slip into the Chamber. Therefore *Mars* changed him into a Cock, which to this Day is ^c so mindful of his old Fault, that he constantly gives Notice of the Approach of the Sun, by his Crowing.

^a *Fabula narratur, toto notissima cælo,
Mulciberis capti Marsque Venusque dolis.*

Ovid,

The Fable's told thro' Heaven far and wide,

^b How *Mars* and *Venus* were by *Vulcan* ty'd.

Virg. 2. *Æneid*,

^c Græcè 'Αλεκτρυών, i. e. Gallus.

SECT. IV. *The Signification of the foregoing Fable.*

LET us explain this Fable. Indeed when a *Venus* is married to a *Vulcan*, that is, a very handsome Woman to a very ugly Man, it is a great Occasion of Adultery. But neither can that Dishonesty, or any other, escape the Knowledge of the *Sun* of Righteousness although they may be done in the obscurest Darkness; though they be with the utmost Care guarded by the trustiest

trustiest Pimps in the World ; though they be committed in the privatest Retirement, and concealed with the greatest Art, they will at one Time or other be exposed to both the Infernal and Celestial Regions, in the brightest Light ; when the Offenders shall be set in the Midst, bound by the Chains of their Conscience, by that fallen *Vulcan*, who is the Instrument of the Terrors of the true *Jupiter* ; and then they shall hear and suffer the Sentence, that was formerly threatened to *David*, in this Life, *Thou didst this Thing secretly ; but I will do this Thing before all Israel, and before the Sun*, 2 Sam. xii. 12.

But let us return again to *Mars*, or rather to the Son of *Mars*, *Tereus*, who learnt Wickedness from his Father's Example ; for, as the Proverb says, *a bad Father makes a bad Child*.

SECT. V. *The Story of TEREUS, the Son of MARS.*

TEREUS was the Son of *Mars*, begotten of the Nymph *Bistonis*.^a He married *Progne* the Daughter of *Pandion*, King of *Athens*, when he himself was King of *Thrace*. This *Progne* had a Sister called *Philomela*, a Virgin in Modesty and Beauty inferior to none. She lived with her Father at *Athens*. *Progne*, being desirous to see her Sister, asked *Tereus* to fetch *Philomela* to her ; he complied, and went to *Athens*, and brought *Philomela*, with her Father's Leave, to *Progne*. Upon this Occasion, *Tereus* falls desperately in Love with *Philomela* ; and as they travelled together, because she refused to comply with his Desires, he overpowered her, and cut out her Tongue, and threw her into a Gaol ; and, returning afterwards to his Wife, pretended, with the greatest Assurance, that

^a Ovid. Metam. 6.

Flesh and Blood. And when after Supper he sent for his Son *Itys*,^a *Progne* told him what she had done, and shewed his Son's Head. *Tereus*, incensed with Rage, rushed on them both with his drawn Sword; but they fled away, and Fear added Wings to their Flight; so that *Progne* became a Swallow, and *Philomela* a Nightingale. *Fury* gave Wings to *Tereus* himself; he was changed into a *Whoopo* (*Upupa*) which is one of the filthiest of all Birds. The Gods out of Pity changed *Itys* into a *Pheasant*.

^a *Intus habes quod poscis, ait. Circumspicit ille
Atque ubi sit, quærit; quærenti, iterumque vocanti,
Prosiluit, Ityosque caput Philomela cruentum
Misit in ora patris.*

Thou hast, said she, within thee thy Desire.
He looks about, asks where. And while again
He asks and calls; all bloody with the Slain,
Forth like a Fury *Philomela* flew,
And at his Face the Head of *Itys* threw.

SECT. VI. The Sacrifices of MARS.

TO *Mars*^b were sacrificed the Wolf for his Fierceness; the Horse for his Usefulness in War; the Woodpecker and the Vultur for their Ravenousness; the Cock for his Vigilance, which Virtue Soldiers ought chiefly to have; and Grass, because it grows in Towns that the War leaves without an Inhabitant; and is thought to come up the quicker in such Places as have been moistened with human Blood.

Amongst the most ancient Rites belonging to *Mars*, I do not know a more memorable one than the following: ^c *Whoever had undertaken the Conduct of any War,*

^b Virgil. *Æn.* 9. ^c *Qui belli alicujus suscepit curam, sacrarium Martis ingressus, primò Ancilia commovebat, post hastam simulacri ipsius; dicens, Mars, Vigila. Servius.*

he went into the Vestry of the Temple of Mars; and first shook the Ancilia (which were a Sort of holy Shields) afterwards the Spear of the Image of Mars itself, and said, Mars, Watch.

C H A P. X.

The Celestial Goddesses. JUNO.

M. **Y**OU have viewed the Five Celestial Gods; now look upon the Celestial Goddesses that follow them there in Order. First observe *Juno*, riding in a ^a golden Chariot, drawn by Peacocks, distinguished by a Sceptre, which she holds in her Hand, and wearing a Crown that is set about with Roses and Lillies.

She is the Queen of the Gods, and both the ^b Sister and Wife of *Jupiter*. Her Father was ^c *Saturn*, and her Mother *Ops*: She was born in the Island *Samos* where she lived till she was married

P. Really she carries a very majestick Look. How bright, how majestical, how beautiful is that Face; how comely are all her Limbs? How well does a Sceptre become those Hands, and a Crown that Head? How much Beauty is there in her Smiles? How much Gracefulness in her Breast? Who could resist such Charms, and not fall in Love, when he sees so many Graces? Her Carriage is stately, her Dress elegant and fine. She is full of Majesty, and worthy of the greatest Admiration. But what pretty Damsel is that, which waits upon her, as if she were her Servant?

^a Ovid. *Metam.* 2. Apuleius, 1. 10.

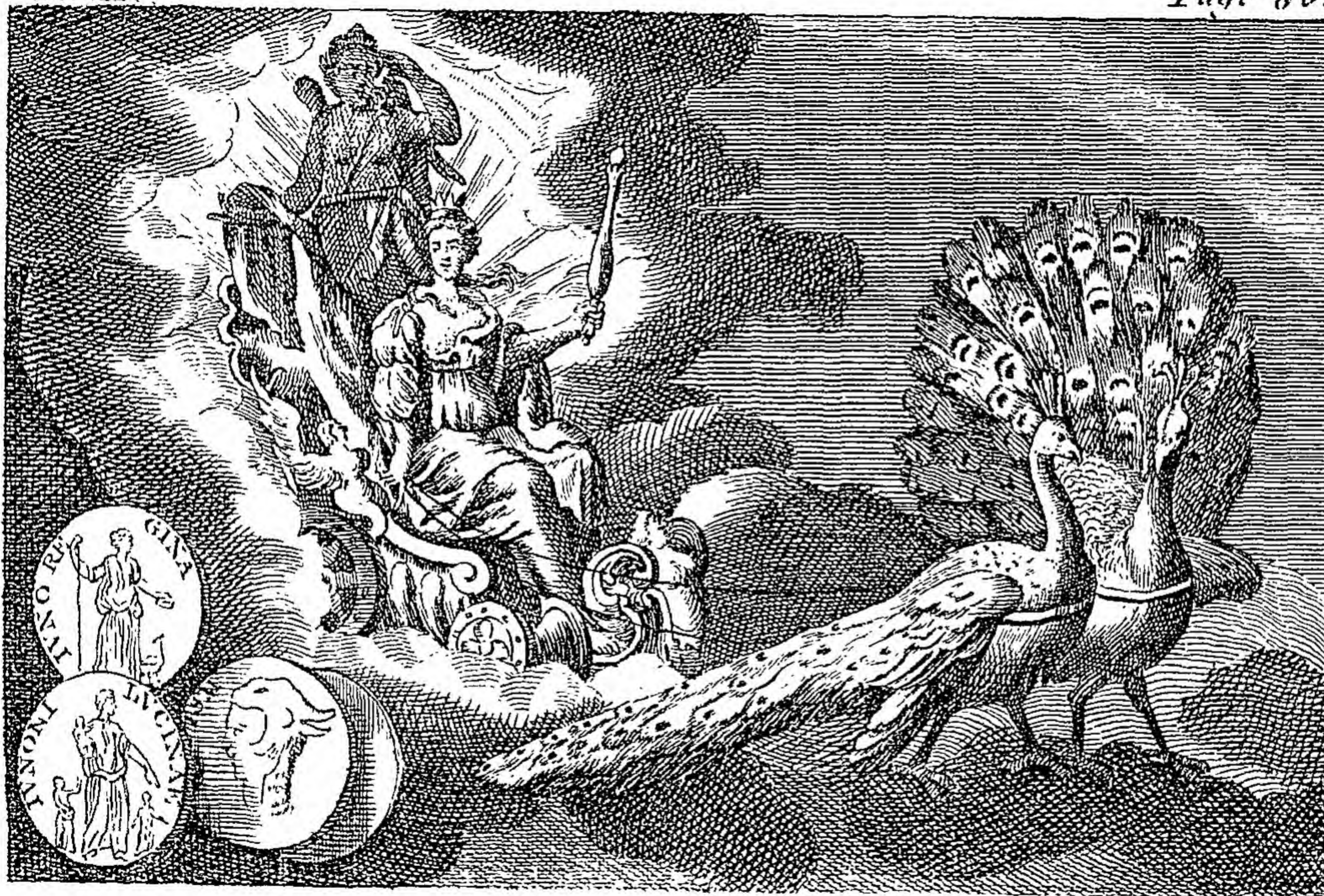
^b — *Jovisque*

Et soror & conjux —

^c Apollon. 1. Argon.

Virg. 1. *Æn.*

M. It



M. It is *Iris*, ^a the Daughter of *Thaumas* and *Electra*, and Sister to the *Harpyes*. She is *Juno*'s Messenger, as *Mercury* is *Jupiter*'s, though *Jupiter* and the other Gods, the *Furies*, nay, sometimes Men, have sent her on a Message. Because of her Swiftneſs ſhe is painted with Wings, and ſhe rides on a Rainbow, as ^b *Ovid* ſays.

It is her Office beſides to unloose the Souls of *Women* from the Chains of the Body, as *Mercury* unlooses the *Mens*'. We have an Example of this in *Dido*, who laid violent Hands on herſelf; for, when ſhe was almoſt dead, *Juno* ſent *Iris* to looſe her Soul from her Body, as ^c *Virgil* largely deſcribes it in the Fourth Book of the *Æneid*.

But herein *Iris* differs from *Mercury*; for whereas he is ſent both from Heaven and from Hell, ſhe is ſent

^a Virg. 2. Æn. 2. Nonn. 20. Idem. 31. Homer. Iliad. 23.

^b Effugit, & remeat per quos modo venerat arcus.

On the ſame Bow ſhe went ſhe ſoon returns. Ov. Met. 2.

^c Tum Juno omnipotens longum miſerata dolorem,
Difficileſque obitus, Irim demifit Olympo:

Quæ luſtantem animum, nexosque resolveret artus.

Ergo Iris croceis per cælum roſcida pennis,

Mille trahens varios adverſo Sole colores,

Devolat, & ſupra caput aſtitit. Hunc ego Diti

Sacrum juffa fero, teque iſto corpore ſolvo:

Sic ait, & dextra crinem ſecat, omnis & unâ

Dilapſus color, atque in ventos vita reſeſſit.

Then *Juno*, grieving that ſhe ſhould ſuſtain

A Death ſo lingering and ſo full of Pain,

Sent *Iris* down to free her from the Strife.

Of lab'ring Nature, and diſſolve her Life.

Downward the various Goddeſs took her Flight,

And drew a thouſand Colours from the Light:

Then ſtood about the dying Lover's Head,

And ſaid I thus devote thee to the Dead.

This Off'ring to th' Infernal Gods I bear.

Thus while ſhe ſpoke, ſhe cut the fatal Hair:

The ſtruggling Soul was looſ'd and Life diſſolv'd in Air. }

from Heaven only^a. He oftentimes was employed in Messages of Peace, whence he was called the ^b *Peacemaker*: But *Iris* was always sent to promote Strife and Diffension, as if she was the Goddess of Discord: And therefore some think that her ^c Name was given her from the Contention which she perpetually creates; though others say, she was called ^d *Iris*, because she delivers her Messages by Speech, and not in Writing.

^a Hesiod. in Theog. ^b Εἰρηνοποιός, i. e. Pacificator. Vid. Serv. in Æneid. 4. ^c "Ἰρίς quasi "Ερίς Contentio. Servius
^d Ἰαρά τὸ εἰπεῖν, à loquendo.

SECT. I. *The Children of JUNO.* *Her Disposition.*

P. **W**HAT Children had *Juno* by *Jupiter*?

M. *Vulcan, Mars, and Hebe.* ^e Although some write that *Hebe* had no other Parent than *Juno*, and was born in the Manner following: Before *Juno* had any Children, she eat some wild Lettuces, set before her at a Feast in *Jupiter's* House; and growing on a sudden big-bellied she brought forth *Hebe*, who, for her extraordinary Beauty, was, by *Jupiter*, made Goddess of Youth, and had the Office of Cup-bearer of *Jupiter* given to her. But when by an unlucky Fall she made all the Guests laugh, *Jupiter* was enraged, turned her out from her Office, and put *Ganymede* in her Stead.

P. Which was *Juno's* most notorious Fault?

M. *Jealousy*: I will give one or two of the many Instances of it. *Jupiter* loved *Io*, the Daughter of *Inachus*; and enjoyed her. When *Juno* observed that *Jupiter* was absent from Heaven, she justly suspected

^e Pausan. in Corinth.

that the Pursuit of his Amours was the Cause of his Absence. Therefore she immediately flew down to the Earth after him, and luckily found the very Place, where *Jupiter* and *Io* entertained themselves in private. As soon as *Jupiter* perceived her coming, fearing a Chiding, he turned the young Lady into a white Cow. *Juno*, seeing the Cow, asked who she was, and from what Bull she came? Says *Jupiter*, she was born on a sudden out of the Earth. The cunning Goddess, suspecting the Matter, desired to have the Cow, which *Jupiter* could not refuse, lest he should increase her Suspicion. So *Juno*, taking the Cow, ^b gave it *Argus* to keep; which *Argus* had an hundred Eyes, two of which in their Turns slept, while the others watched.

Thus was *Io* under constant Confinement; nor was the perpetual Vigilance of her Keeper her only Misfortune; for, besides, she was fed with nothing but insipid Leaves and bitter Herbs, which Hardship *Jupiter* could not endure to see. Wherefore he sent *Mercury* to *Argus* to set *Io* free. *Mercury*, under the Disguise of a Shepherd, came to *Argus*, and with the Musick of his Pipe lulled him asleep, and then cut off his Head. *Juno* was grieved at *Argus's* Death, and to

^b ——— *Servandam tradidit Argo,
Centum luminibus cinctum caput Argus habebat :
Inde suis vicibus capiebant bina quietem :
Cætera servabant, atque in statione manebant.
Constiterat quocunque loco, spectabat ad Io,
Ante oculos Io, quamvis aversus habebat.*
The Goddess then to *Argus* straight convey'd
Her Gift, and him the watchful Keeper made.
Argus's Head an hundred Eyes possess;
And only two at once declin'd to Rest;
The others watch'd, and in a constant Round,
Refreshment in alternate Courses found.
Where'er he turn'd he always *Io* view'd,
Io he saw, tho' she behind him stood. *Ovid. 1. Metam.*
make

make him some Amends, she turned him into a Peacock, and ^c scattered his hundred Eyes about the Tail of the Bird. Nor did her Rage against *Io* cease, for she committed her to the Furies to be tormented: Despair and Anguish made her flee into *Egypt*, where she begged of *Jupiter* to restore her to her former Shape. Her Request being granted, she thenceforth took the Name of *Isis*, the Goddess of the *Egyptians*, and was worshipped with Divine Honour.

Juno gave another clear Mark of her Jealousy. ^d For, when her Anger against *Jupiter* was so violent, that nothing could pacify her, King *Cithæron* ^e advised *Jupiter* to declare that he intended to take another Wife. The Contrivance pleased him, wherefore he takes an oaken Image, dressed very beautifully, and puts it into a Chariot, and declares publickly, that he was about to marry *Plataea* the Daughter of *Æsopus*. The Report spread, and came to *Juno*'s Ears; who, immediately running thither, fell furiously upon the Image, and tore all the Cloaths, till she discovered the Jest; and Laughing very much, she was reconciled to her Husband: And from King *Cithæron*, the Adviser of the Artifice, she was afterwards called *Cithæronia*. The rest of the most considerable of her Names follow.

^c — Centumque oculos nox occupat una,
 Excipit hos, volucrisque suæ Saturnia pennis
 Collocat, & gemmis caudam stellantibus implet.

There *Argus* lies; and all that wond'rous Light,
 Which gave his hundred Eyes their useful Sight,
 Lies buried now in one eternal Night. }

But *Juno*, that she might his Eyes retain,
 Soon fix'd them in her gawdy Peacock's Train.

^d Dorothe. de Nat. Fabulæ. ^e Plut. in Arist.

S E C T II. *Names of JUNO.*

ANTHIA, i. e. *Florida, Flowery*: ^f *Pausanias* mentions her Temple.

Argiva from the People ^g *Argivi*; amongst whom the Sacrifices called [*Heraia*] *Ἡραϊα* were celebrated to her Honour; in which an *Hetacomb*, that is, an Hundred Oxen, were sacrificed to her. They made her Image of Gold and Ivory, holding a Pomegranate in one Hand, and a Sceptre in the other; upon the Top of which stood a *Cuckow*, because *Jupiter* changed himself into that Bird, when he fell in Love with her.

Buncea, from ^h *Bunæus* the Son of *Mercury*, who built a Temple to this Goddess at *Corinth*.

Calendaris (from the old Word *Calo*, to call; for she was called upon by the Priests, upon the first Days of every Month; which Days are called *Calendæ*).

Caprotina, ^k on the Nones of *July*, that is, on the 7th Day, Maid-servants celebrated her Festival, together with several Free-women, and offered Sacrifices to *Juno* under a wild Fig-tree (*Caprificus*) in Memory of that extraordinary Virtue, which directed the Maid-servants of *Rome* to those Counsels, which preserved the Honour of the *Roman* Name. For after the City was taken, and the *Gallick* Tumults quieted, the Borderers having an Opportunity almost to oppress the *Romans*, who had already suffered so much; they sent an Herald to tell the *Romans*, that, if they desired to save the Remainder of their City from Ruin, they must send all their Wives and Daughters. The Senate being strangely distracted hereat, a Maid-servant, whose Name was *Philotis* or *Tutela*, telling her Design to the Senate, took with her several other Maid-servants, dressed them

^f In *Corinth*. ^g *Doroth. l. 2. Met. & Pausan.* ^h *Pausan. in Corinth.* ⁱ *Macrob. in Sat.* ^k *Plutarch, & Ovid. de Arte Amandi, Var. de Ling. Lat.*

like Mistresses of Families, and like Virgins, and went with them to the Enemy. *Levy*, the *Dictator*, dispersed them about the Camp; and they incited the Men to drink much, because they said that was a Festival Day: The Wine made the Soldiers sleep soundly; whereupon a Sign being given from a wild Fig-tree, the *Romans* came and slew all the Soldiers. The *Romans* were not forgetful of this great Service; for they made all these Maid-servants free, and gave them Portions out of the publick Treasury: They ordered that the Day should be called *Nonæ Caprotinæ*, from the wild Fig-tree, from whence they had the Sign: And they ordered an Anniversary Sacrifice to *Juno Caprotina*, to be celebrated under a wild Fig-tree, the Juice of which was mixed with the Sacrifices in Memory of the Action.

Curis or *Curitis*, from her *Spear*^a called *Curis* in the Language of the old *Sabines*. The *Matrons* were understood to be under her Guardianship; whence, says ^b *Plutarch*, the Spear is sacred to her, and many of her Statues lean upon Spears, and she herself is called *Quirites* and *Curitis*. Hence springs the Custom, that the Bride combs her Hair with a ^c Spear found sticking in the Body of a Gladiator, and taken out of him when dead, which Spear was called *Hasta Celibaris*.

Cingula,^d from the Girdle which the Bride wore when she was led to her Marriage; for this Girdle was unloosed with *Juno's* good Leave, who was thought the *Patroness of Marriage*.

Dominduca and *Interduca*,^e from bringing Home the Bride to her Husband's House.

Egeria,^f because she promoted, as they believed, the Facility of the Birth.

^a Festus. ^b In Romulo. ^c Crinis nubentium combatatur hasta celibari, quæ scilicet in corpore gladiatoris stetit: set abjecti occisique. Arnob. contra Gentes. ^d A cingulo. Marian. de Nupt. ^e A ducenda uxore in domum mariti. August. 7. de Civit. ^f Quòd eam partui egerendo opitulari crederent. Festus.

Februalis, Februata, Februa, or Februla, ^a because they sacrificed to her in the Month of *February*. ^b Her Festival was celebrated on the same Day with *Pan's* Feasts, when the *Luperci*, the Priests of *Pan*, the God of *Shepherds*, running naked through the City, and ^c striking the Hands and Bellies of breeding Women with *Juno's* Cloak (that is, with *the Skin of a Goat*) ^d purified them; and they thought that this Ceremony caused to the Women Fruitfulness and easy Labours. All Sorts of Purgation in any Sacrifices were called *Februa*; and the Animals sacrificed to *Juno* ^e were a white Cow, a Swine, and a Sheep. The Goose also, and the Peacock, were sacred to her.

Fluonia, ^f because she assisted Women in their Courses.

Hoplosmia, that is, ^g armed completely, she was worshipped at *Elis*; and from hence *Jupiter* is called *Hoplosmius*.

^h *Juga*, because she is the Goddess of Marriages. ⁱ A Street in *Rome*, where her Altar stood, was called *Jugarius* from thence. And anciently People used to enter into the Yoke of Marriage at that Altar. She is also, by some, called *Socigena*, because ^k she assists in the coupling the Bride and Bridegroom.

Lacina, from the Temple *Lacinium*, built and dedicated to her by ^l *Lacinius*.

Lucina, and *Lucilia*, either from ^m the Grove, in which she had a Temple, or from the Light of this World, into which Infants are brought by her. ⁿ *Ovid*

^a Ex Sext. Pomp. ^b Cum Lupercalibus. ^c Ovid. 2. Fastorum. ^d Februabant, id est, purgabant. Cic. 2. Phil.

^e Virg. 4. Æn. Idem 8. Idem 4. ^f Ovid. ibid. Quòd fluoribus menstruïs adest. ^g Lil. Gyrard. ^h Et Grace

Ζεύς à jugo aut conjugio. Serv. 4. Æn. ⁱ Festus.

^k Quòd nubentes associet. ^l Strab. 1. 6. Liv. 1. 24.

^m A luco vel luce. Var. de Ling. Lat.

ⁿ Gratia Lucina, dedit hæc tibi nomina Lucus,

Vel quia principium tu, dea, lucis habes.

Lucina, hail, so nam'd from thy own Grove,

Or from the Light thou giv'st us from above. Fast. 1. 2.

like Mistresses of Families, and like Virgins, and went with them to the Enemy. *Levy*, the *Dictator*, dispersed them about the Camp; and they incited the Men to drink much, because they said that was a Festival Day: The Wine made the Soldiers sleep soundly; whereupon a Sign being given from a wild Fig-tree, the *Romans* came and slew all the Soldiers. The *Romans* were not forgetful of this great Service; for they made all these Maid-servants free, and gave them Portions out of the publick Treasury: They ordered that the Day should be called *Nonæ Caprotinæ*, from the wild Fig-tree, from whence they had the Sign: And they ordered an Anniversary Sacrifice to *Juno Caprotina*, to be celebrated under a wild Fig-tree, the Juice of which was mixed with the Sacrifices in Memory of the Action.

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Lucina, hail, so nam'd from thy own Grove,

Or from the Light thou giv'st us from above. Fast. 1. 2.

comprises both these Significations of *Lucian* in a Distich.

Moneta, ^g either because she gives wholesome Counsel to those who consult her, or because she was believed to be the Goddess of *Money*.

^h *Nuptialis*; and when they sacrificed to her under this Name, ⁱ they took the Caul out of the Victim, and cast it behind the Altar; to signify, that there ought to be no Gall of Anger betwixt those who are married together.

Opigena, because she gives ^k Help to Women in Labour.

Parthenos, the Virgin; or ^l *Parthenia*, Virginity; and she was so called, as ^m we are told, from hence: There was a Fountain, amongst the *Argivi*, called *Canathus*, where *Juno*, washing herself every Year, was thought to recover her Virginity anew.

Perfecta, that is, Perfect: For ⁿ Marriage was esteemed the Perfection of human Life, and unmarried People imperfect. Wherefore she did not become perfect, nor deserve that Name till she married *Jupiter*.

Populona, or *Populonia*, ^o because People pray to her; or because they are procreated from Marriage, of which she is Goddess.

And for the same Reason she was called ^p *Pronub*: Neither indeed were any Marriages lawful, unless *Juno* was first called upon.

Regina, Queen: and this Title she gives herself, as we read in ^q *Virgil*.

^g Vel quod reddat monita salutaria, vel quod sit Dea monetæ, id est, pecuniæ. Liv. l. 7. Suid. Ovid. Epist. Parid.

^h Græcè Γάμηλία. ⁱ Euseb. 3. Præp. Evang. Plut.

in Sympof. ^k Opem in partu laborantibus fert. Lil. Gyrald.

^l Pindar. in Hymn. Olymp. ^m Pausan. in Corinth.

ⁿ Jul. Pollux. l. 3. Apud Græcos eodem sensu Juno vocabatur τελεία, & conjugium ipsum τέλειον, quod vitam humanam reddat perfectam. Vide Scholiast. Pindar. Od. 9.

Veme. ^o Aug. 6. de Civit. Macrobi. 6. Saturn.

^p Seneca in Medea.

^q *Ast ego, quæ Divûm incedo Regina, Jovisque
Et Soror & Conjux.*

*Æn. l.
Sospita,*

Sospita, ^a because all the Women were supposed to be under her Safeguard, every one of which had a *Juno*, as every Man had his *Genius*.

Unxia was another of her Names, ^b because the Posts of the Door were anointed, where a new-married Couple lived; whence the Wife was called ^c *Uxor*.

But I who walk in awful State above;

The Majesty of Heaven, Sister and Wife of *Jove*.

^a A *sospitando* Cic. de Nat. ^b Ab *ungendo*. Lil. Gyr-
rald. ^c *Quasi Unxor*, ab *ungendis* postibus.

S E C T. III.

The Signification of the Fable. JUNO the Air.

IF we regard *Varro's* Account, by *Juno* was signified the *Earth*, and by *Jupiter* the *Heavens*. By the Marriage of which two, that is, by the Commixture of the Influences of the Heavens with the Vapours of the Earth, all Things almost are generated.

But, if we believe the *Stoicks*, by *Juno* is meant the *Air*; for that, as *Tully* says, ^d lying between the Earth and the Heavens, is consecrated by the Name of *Juno*: And what makes this Conjecture more probable, the *Greek* ^e Names of *Juno* and the *Air* have great Affinity and Likeness. *Juno* is called *Jupiter's* Wife; ^f because the Air, being naturally cold, is warmed by *Jupiter*, that is, by Fire. She is called *Aeria* ^g; because she is the Air itself, or rules in the Air; and hence arises the Story, that *Juno* is bound by *Jupiter* with golden Chains, iron Anvils being hung at her Feet: Hereby the Ancients signified, that the Air, though na-

^d Aer interjectus inter cœlum & terram Junonis nomine consecratus est. Cicero 2. de Natura.

^e *Ἄηρ* & *Ἥρα*.

^f Hellenic. in *διὸς φιλολογία*, Hom. Iliad. 5.

^g Phurnut.

naturally more like Fire; yet it was sometimes mingled with Earth and Water, the heaviest Elements.

And, as I mentioned before, every Woman had a *Juno*, and every Man had a *Genius*; which were their Tutelar or Guardian Angels^a.

^a Sen. Epist. 310.

CH A P. XI.

SECT. I. MINERVA or PALLAS. *Her Image.*

P. THIS is a threatening Goddess, and carries nothing but Terror in her Aspect.

M. It is *Minerva*, who derives her Name, as some think, ^b from the Threats of her stern and fierce Look.

P. But why is she cloathed with *Armour*, rather than with Women's Cloaths? ^c What means that Head-piece of Gold, and the Crest that glitters so? To what Purpose has she a golden Breast-plate, and a Lance in her Right-hand, and a terrible Shield in her Left? On the Shield, which she holds, I see a grisly Head beset with Snakes. And what means the Cock and the Owl, that are painted there?

M. I will satisfy all your Demands. She ought to be armed, rather than dressed in Women's Cloaths, because she is ^d the *President and Inventress of War*. The Cock stands by her because he is a fighting Bird; and is often painted sitting on her Head-piece; as does the Owl, of which by and by. But as for the *Head*, which seems so formidable with Snakes; she not only carries it on her Shield, but sometimes also in the Midst of her Breast: It is the Head of *Medusa*, one of

^b Minerva dicitur à minis. ^c Apollon. 90. ^d Virg. 11. *Æneid*. Cic. de Nat. Deor. 1. 3.



Gorgons, of which ° *Virgil* gives a beautiful Description. The Basilisk also is sacred to her, to denote the great Sagacity of her Mind, and the dreadful Effects of her Courage, she being the Goddess both of Wisdom and of War; for, the Eye of the Basilisk is not only piercing enough to discover the smallest Object, but it is able to strike dead into whatsoever Creature it looks on. But, I believe, you do not observe an Olive-Crown upon the Head of this Goddess.

P. It escaped my Notice; nor do I yet see why the Goddess of War should be crowned with an Olive, which is an Emblem of Peace; as, I remember, I have read in ^P *Virgil*.

M. For that very Reason, because it is the Emblem of Peace it ought to be given to the Goddess of War: For, War is only made that Peace may follow. Tho' there is another Reason too, why she wears the Olive: For, she first taught Mankind the Use of that Tree. When *Cecrops* built a new City, *Neptune* and *Minerva* contending about the Name of that City, it was resolved, that whichever of the two Deities found out the most useful Creature to Man, should give their Name to the City. *Neptune* brought a Horse, and *Minerva* caused an Olive to spring out of the Earth, which was judged a more useful Creature for Man than the Horse:

° *Ægidaque horrifera, turbatae Palladis Arma,
Certatim squammis serpentum, auroque polibant,
Connexosque angues; ipsamque in pectore Divæ
Gorgona, descendo vertentem lumina collo.*

The rest refresh the scaly Snakes that fold
The Shield of *Pallas*, and renew their Gold:
Fullon the Crest the Gorgon's Head they place,
With Eyes that roll in Death and with distorted Face.

Æneid. 8.

^P *Paciferâque manu ramum prætendit olive.*

And in her Hand a Branch of peaceful Olive bears.

° *Plut. in Themistoc. Herod. Terpsich.*

H

There

Therefore *Minerva* named the City, and called it *Athenæ*, after her own Name, in Greek *Ἀθηνᾶ*.

S E C T. II. *The Birth of MINERVA.*

History mentions five ^a *Minerva*'s. We shall speak of that only which was born of *Jupiter*, and to whom the rest are referred.

P. But how was she born?

M. I will tell you, if you do not know, though it is ridiculous. When *Jupiter* saw that his Wife *Juno* was barren, he through Grief struck his Forehead, and after three Months brought forth *Minerva*; from whence, as some say, she was called ^b *Tritonia*; *Vulcan* was his Midwife, ^c who, opening his Brain with the Blow of an Hatchet, was amazed, when he saw ^d an armed *Virago* leaping out of the Brain of the Father, instead of a tender, little, naked Girl.

Some have said, that ^e *Jupiter* conceived this Daughter when he had devoured *Metis*, one of his Wives, with which Food he presently grew big, and brought forth the armed *Pallas*.

They say besides, ^f that it *rained Gold* in the Island of *Rhodes*, when *Minerva* was born: Which Observation ^g *Claudian* makes also.

^a Cic. de Nat. Deor. ^b Quasi Τριτόμενης vel Τριτομενης
tertio mense nata, Athena, apud Gyr. ^c Lucian, in Dia-
log. Deorum.

^d — De Capitis fertur sine matre paterni
Vertice cum clypeo profiluisse suo.

Out of her Father's Scull, as they report,
Without a Mother, all in Arms leap'd forth.

^e Hesiod in Theogon. ^f Strabo, l. 14.

^g Auratos Rhodiis imbres, nascente Minerva,
Induxisse fovem ferunt.

At *Pallas*' Birth, great *Jupiter*, we're told,
Bestrew'd the *Rhodians* with a Show'r of Gold.

SECT. III. Names of MINERVA.

LET us first examine whence the Names *Minerva* and *Pallas* are derived.

Minerva is so called from ^a diminishing. And it is very true, that she, being the Goddess of War, diminishes the Numbers of Men, and both deprives Families of their Heads, and Cities of their Members. ^b But it may be derived from Threatenings, as I said before; because her Looks threaten the Beholders with Violence, and strike them with Terror. Or, perhaps, she has her Name from the good ^c Admonitions she gives; because she is *the Goddess of Wisdom*. She is commonly thought to be *Wisdom itself*; whence, when Men pretend to teach those that are wiser than themselves, it is proverbially said, ^d *That Sow teaches Minerva*. And from this Name of *Minerva* comes *Minerval*, or *Minervale* ^e, signifying the Salary that is given by the Scholars to their Masters.

The *Greeks* call her *Athena*, because she never sucked the Breast of her Mother or Nurse ^f; for she was born out of her Father's Head, in full Strength, and was therefore called *Motherless* ^g. *Plato* thinks she had this Name from her Skill ^h in divine Affairs. Others think she was so named, ⁱ because she is never enslaved, but enjoys the most perfect Liberty: And indeed Wisdom and Philosophy give their Votaries the most perfect

^a Quod minuit vel minuitur. Cic. de Nat. Deor. ^b Vel à minis, quòd vim minetur, Cornif. ap Gyr. ^c Vel à monendo, Festus. ^d Sus Minervam, σὺς Ἀθηνᾶν, Cic. 9. Epist. 18. ^e Græcè δίδακτρον. ^f Ἀθηνᾶ, Ab α' non & θηλάζειν mammam fugere. ^g Ἀμήτρος καὶ ἀμητωρ, i. e. matre carens, Pollux, Phurnut. ^h Ἀθηνᾶ, siqua θεογνόνη, vel Ἡθηνόνη, hoc est, quæ divina cognoscit. Plato in Cratylo. ⁱ Ab α' non & θήσασθαι servire.

Freedom, as the *Stoicks* well observe, who say, ^a The Philosopher or Wise-man is the only Free-man.

She is called *Pallas*, from a Giant of the same Name, which she slew; or from the Lake *Pallas*, where she was first seen by Men; or, lastly, which is more probable ^b, from brandishing her Spear in War.

She had many other Names, which I might now recount to you; but because a great many of them are insignificant and useless, I will only speak of two or three, after I have first discoursed of the *Palladium*.

The *Palladium* was an Image of *Pallas*, preserved in the Castle of the City of *Troy*: For, while the Castle and Temple of *Minerva* were building, they say, this Image fell from Heaven into the Temple, before it was covered with a Roof. This raised every body's Admiration; and when the Oracle of *Apollo* was consulted, he answered, That the City should be safe so long as that Image remained within it. Therefore, when the *Grecians* besieged *Troy*, they found ^c that it was impossible to take the City, unless the *Palladium* was taken out of it. This Business was left to *Ulysses* and *Diomedes*, who undertook to creep into the City through the Common Sewers, and bring away this fatal Image. When they had performed this, *Troy* was taken without any Difficulty. ^d Some say it was not lawful for any Person to remove that *Palladium*, or even to look upon it. Others add, that it was made of Wood, so that it was a Wonder how it could move the Eyes and shake the Spear. Others, on the contrary, report, that it was made of the Bones of *Pelops*, and sold to the *Trojans* by the *Scythians*: They add, that *Æneas* recovered it, after it had been taken by the *Greeks*, from *Diomedes*, and carried it with him into ^e *Italy*,

^a Liber nemo est nisi sapiens; Tullius in Paradox ^b Ἀπὸ τῆς πάλλης τοῦ δόρυ, à vibrandâ hastâ, Servius in 1. *Æneid.*
^c Ovid. 5. Fast. ^d Herodian. 1. 1. Plut. in Paral. Serv. in 2. *Æn.* Clem. in Protrep. ^e Dion. Hal. 1. Antiq.

where it is laid up in the Temple of *Vesta*, as a Pledge of the Stability of the *Roman* Empire, as it had been before a Token of the Security of *Troy*. And lastly, others write, that there were two *Palladiums*, one of which *Diomedes* took, and another *Æneas* carried with him.

Parthenos, i. e. *Virgin*, was another of *Minerva's* Names; from whence^a the Temple at *Athens*, where she was most religiously worshipped, was called *Parthenon*: For *Minerva*, like *Vesta* and *Diana*, was a perpetual *Virgin*, and such a Lover of Chastity, that she deprived *Tiresias* of his Sight, because he saw her bathing in the Fountain of *Helicon*:^b But *Tiresias's* Mother, by her humble Petitions, obtained, that, since her Son had lost the Eyes of his Body, the Sight of his Mind might be brighter and clearer, by having the Gift of Prophecy.

^c *Ovid*, indeed, assigns another Cause of his Blindness, to wit, when *Jupiter* and *Juno*, in a merry Dispute, made him Judge; because, when he killed a She-Serpent, he had been turned into Woman, and, after seven Years, when he killed a He-Serpent, he was again turned into a Man, he pronounced for *Jupiter*; wherefore *Juno* deprived him of his Sight.

There is another illustrious Instance of the Chastity of *Minerva*; ^d when *Neptune* had enjoyed the beautiful *Medusa* (whose Hair was Gold) in her Temple, she changed into Snakes that Hair which had tempted him; and caused that those, that looked upon her thereafter, should be turned into Stones.

Her Name *Tritonia* was taken from the Lake^e *Triton*, where she was educated; as we also may learn from ^f *Lucan*, who mentions the Love which *Pallas* bears to

^a Homer in Hymn. ad Venerem.
Gdyff.

^c Lib. Metam.

^b Homer. l. 10.

^d Nat. Com. l. 7. c. 18.

^e Pausan. in Bocot. l. 9.

^f *Hanc & Pallas amat, patrio quod vertice nata
Terrarum primam Lybien (nam proxima cælo est,*

this Lake; or from *τρίλῳ*, or *τρίλῳν*, [*Triton*] a Word which in the old *Bæotian* and *Æolick* Language, signifies a Head, because she was born from *Jupiter's* Head. Yet, before we leave the Lake *Triton*, let me tell you the Ceremonies that were performed upon the Banks of it in Honour of *Minerva*:^a A great Concourse of People out of all neighbouring Towns assembled to see the following Performance: All the Virgins came in several Companies, armed with Clubs and Stones, and, a Sign being given, they assaulted each other; she, who was first killed, was not esteemed a Virgin, and therefore her Body was disgracefully thrown into the Lake; but she who received the most and the deepest Wounds, and did not give over, was carried Home in Triumph in a Chariot, in the Midst of the Acclamations and Praises of the whole Company.

^a*Εργάτις*, ^b [*Ergatis*] *Operaria Workwoman*, was her Name among the *Samians*, her Worshippers; because she invented divers Arts, especially the Art of Spinning, as we learn from the ^c Poets; thus ^d the *Distaff* is ascribed to her, and sometimes is called ^e *Minerva*, from her Name, because she was the Inventress of it. But, although *Minerva* so much excelled all others

*Ut probat ipse calor) tetigit, stagnique quictâ
Vultus vidit aquâ, posuitque in margine plantas,
Et se delectâ, Tritonida dixit, ab undâ.*

This *Pallas* loves, born of the Brain of *Jove*,
Who first on *Lybia* trod; (the Heat doth prove
This Land next Heav'n) she, standing by the Side,
Her Face within the quiet Water spy'd,
And gave herself from the lov'd Pool a Name.

^a *Tritonia*—— Herodot. in Melp.

^b Ex Hesych. Isidor. l. 10.

^c Ovid. 6. Metam.

Virgil. 7. *Æneid*. Theocrit. Eclog. 34.

^d *Non illa colo calathisque Minervæ
Fæmineas assueta manus.*

Ovid. Metam.

To *Pallas's* Arts her Hands were never train'd.

^e *Cui tolerare colo vitam tenuique Minerva.* Virg. *Æn.* 8.

By th' Spinsters' Trade she gets her Livelihood.

in Spinning; yet *Arachne*, a young Lady of *Lydia*, very skilful at Spinning, challenged her in this Art, tho' it proved her Ruin; for the Goddeſs tore her Work, and ſtruck her Forehead with a ^a Spoke of the Wheel. This Diſgrace drove her into Deſpair, ſo that ſhe hanged herſelf; wherefore *Pallas*, out of Compaſſion, brought her again to Life, and turned her into a Spider, ^b which continues ſtill employed in Spinning. The Art of Building, eſpecially of Caſtles, was *Minerva's* Invention; and therefore ſhe was believed to preſide over them.

She is called *Muſica*; becauſe, ſays *Pliny*, ^c the Dragons or Serpents in her Shield, which, inſtead of Hair, encompassed the *Gorgon's* Head, did ring and reſound, if the Strings of an Harp or Cittern near them were touched. But it is more likely that ſhe was ſo named, becauſe ſhe invented the *Pipe*; upon which, when ſhe played by the River-ſide, and ſaw in the Water how much her Face was ſwelled and deformed by blowing it, ſhe was moved with Indignation, and threw it aſide, ſaying, ^d *The Sweetneſs of the Muſick is too dear, if purchaſed with ſo much Loſs.*

^a — *Frontem percuffit Arachnes:*

Non tulit infælix, laqueoq; animoſa ligavit

Guttura, pendentem Pallas miſerata levavit.

Atque, ita, Vive quidem, pende tamen, improba, dixit.

Arachne thrice upon the Forehead ſmote;

Whoſe great Heart brooks it not: About her Throat

A Rope ſhe ties; remorseful *Pallas* ſtaid

Her falling Weight; Live, Wretch; Yet hang, ſhe ſaid.

Ovid. Metam. 6.

^b — *Et antiquas exercet Aranea telas.*

And. now a Spider turn'd, ſhe ſtill ſpins on. *Id. ib.*

^c *Dicta eſt Muſica, quòd dracones in ejus Gorgone adictus citharæ tinnitu reſonabant. Plin. Nat. Hiſt. l. 34. c. 8.*

^d — *I procul hinc, non eſt mihi tibia tanti,*

Ut vidit vultus Pallas in anne ſuos.

Away, thou art not ſo much worth, ſhe cry'd,

Dear Pipe, when ſhe her Face i' th' Streams eſpy'd.

this Lake; or from *τρίων*, or *τρίων*, [*Triton*] a Word which in the old *Bæotian* and *Æolick* Language, signifies a Head, because she was born from *Jupiter's* Head. Yet, before we leave the Lake *Triton*, let me tell you the Ceremonies that were performed upon the Banks of it in Honour of *Minerva*:^a A great Concourse of People out of all neighbouring Towns assembled to see the following Performance: All the Virgins came in several Companies, armed with Clubs and Stones, and, a Sign being given, they assaulted each other; she, who was first killed, was not esteemed a Virgin, and therefore her Body was disgracefully thrown into the Lake; but she who received the most and the deepest Wounds, and did not give over, was carried Home in Triumph in a Chariot, in the Midst of the Acclamations and Praises of the whole Company.

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She is called *Musica*; because, says *Pliny*, ^c the Dragons or Serpents in her Shield, which, instead of Hair, encompassed the *Gorgon's* Head, did ring and resound, if the Strings of an Harp or Cittern near them were touched. But it is more likely that she was so named, because she invented the *Pipe*; upon which, when she played by the River-side, and saw in the Water how much her Face was swelled and deformed by blowing it, she was moved with Indignation, and threw it aside, saying, ^d *The Sweetness of the Musick is too dear, if purchased with so much Loss.*

^a — *Frontem percussit Arachnes :*

Non tulit infelix, laqueoque animosa ligavit

Guttura, pendentem Pallas miserata levavit.

Atque, ita, Vive quidem, pende tamen, improba, dixit.

Arachne thrice upon the Forehead smote;

Whose great Heart brooks it not: About her Throat

A Rope she ties; remorseful *Pallas* staid

Her falling Weight; Live, Wretch; Yet hang, she said.

Ovid. Metam. 6.

^b — *Et antiquas exercet Aranea telas.*

And. now a Spider turn'd, she still spins on. *Id. ib.*

^c *Dicta est Musica, quòd dracones in ejus Gorgone adictus citharæ tinnitu resonabant. Plin. Nat. Hist. l. 34. c. 8.*

^d — *I procul hinc, non est mihi tibia tanti,*

Ut vidit vultus Pallas in amne suos.

Away, thou art not so much worth, she cry'd,

Dear Pipe, when she her Face i' th' Streams espy'd.

^a *Glaucopis* was another of her Names; because her Eyes, like the Eyes of an Owl, were grey or sky-coloured, that is, of a green Colour mixed with white. Others think that she was not called so from the Colour of her Eyes, but from the Terror and Formidableness of her Mien; for which Reasons Lions and Dragons are also called *Glaucii* and *Cæsi*.

She was also called *Pylotis*, from a ^b *Greek* Word, signifying *a Gate*: For, as the Image of *Mars* was set up in the Suburbs, so her Effigies or Picture was placed on the City-Gates, or Doors of Houses; whereby they signified, that we ought to use our Weapons Abroad, to keep the Enemy from entering our Towns: but in the Town we must use the Assistance of *Minerva*, not of *Mars*; that is, the State ought to be governed at Home by Prudence, Counsel, and Law.

^a Γλαυκῶπις, habens oculos glaucos & cæsius, quales habet γλαυξ, noctua; Pausan. in Attic. ^b Ἀπὸ τῆς πόλης, à porta. Phurnut. Æschyl. in Eumenid.

SECT. IV. *The Signification of the Fable.* *Pallas the Symbol of Wisdom and Chastity.*

BY this Story of *Minerva* ^c the Poets intended to represent *Wisdom*; that is, true and skilful Knowledge, joined with discreet and prudent Manners. They hereby signified also the Understanding of the noblest Arts, and the Accomplishments of the Mind; the Virtues, and especially *Chastity*. Nor, indeed, without Reason; for,

1. *Minerva* is said to be born out of *Jupiter's* Brain; because the Wit and Ingenuity of Man did not invent the useful Sciences, which for the Good of

^c Cic. 1. Offic.

Man were derived from the Brain of *Jupiter*; that is, from the inexhausted Fountain of the Divine Wisdom, from whence not only the Arts and Sciences, but the Blessings of Wisdom and Virtue also proceed.

2. *Pallas* was born *armed*; ^a because a wise Man's Soul, being fortified with Wisdom and Virtue, is invincible: He's prepared and armed against Fortune; in Dangers he's intrepid, in Crosses unbroken, in Calamities impregnable. Thus ^b *though the Image of Jupiter sweats in foul Weather; yet as Jupiter himself is dry and unconcerned with it, so a wise Man's Mind is hardened against all the Assaults that Fortune can make upon his Body.*

3. *Minerva* is a *Virgin*, ^c as all the Muses are, and accordingly the Sight of GOD is promised to pure and undefiled Eyes; for, even the Heathens thought that chaste Eyes could see GOD; and Wisdom and Modesty has often appeared in the Visions of holy Men, in the Form and Habit of Virgins.

4. *Minerva* has a severe Look, and a stern Countenance; because a wise and modest Mind gains not its Reputation and Esteem from outward Beauty and Finery, but from inward Honour and Virtue; for Wisdom joined with Modesty, though cloathed with Rags, yet sends forth a glorious shining Lustre; she has as much Beauty in tattered Garments, as when she is cloathed with Purple, and as much Majesty when she sits on a Dunghill, as when she is placed on a Throne; she is as beautiful and charming when joined to the Infirmities and Decays of Old-age, as when she is united to the Vigour and Comeliness of Youth.

^a Cicero in Paradoxis. ^b Quemadmodum enim non colliquefcit Jupiter dum simulacrum ejus liquefit; fic fapientis animus ad quoflibet adverfæ fortunæ cafus obdurefcit. Seneca. ^c Greg. Nyff. de Virg. initio capitum 4 & 5 Serv. in Æneid.

5. She invented and exercised the Art of Spinning: From hence other Virgins, if they would preserve their Chastity, may learn never to indulge Idleness, but to employ themselves continually in some Sort of Work: After the Example of ^a *Lucretia*, a noble *Roman* Princess, who was found late at Night spinning amongst her Maids, working, and sitting in the Middle of the Room, when the young Gentlemen came thither from the King.

6. As the *Spindle* and the *Distaff* were the Invention of *Minerva*, so they are the Arms of every virtuous Woman: When she is furnished with these, she will despise the Enemy of her Honour, and drive away *Cupid* from her with the greatest Ease; ^b for which Reason those Instruments were formerly carried before the Bride when she was brought to her Husband's House; and somewhere it is a Custom, at the Funeral of Women, to throw the *Distaff* and *Spindle* into the Grave with them.

7. As soon as *Tiresias* had seen *Minerva* naked, he lost his Sight: Was it for a Punishment, or for a Reward: Surely he never saw Things so acutely before; for then he became a Prophet, and knew future Things long before they were acted. Which is an excellent Precept to us, That he who had once beheld the Beauty of true Wisdom, clearly, nay, without repining, lose his bodily Sight, and want the View of corporal Things, since he beholds the Things that are to come, and enjoys the Contemplation of eternal heavenly Things, which are not visible to the Eye.

8. An *Owl*, a Bird seeing in the Dark, was sacred to *Minerva*, and painted upon her Images, which is the Representation of a wise Man, who, scattering and dispelling the Clouds of Ignorance and Error, is clear-sighted, where others are stark blind.

^a Livy, l. 1.

^b Bellof. lib. ult. c. 13.



9. What can the *Palladium* mean, an Image which gave Security to those Cities in which it was placed, unless that those Kingdoms flourish and prosper where *Wisdom* presides? It is supposed to have fallen down from Heaven, that we may understand (what we find confirmed by the Scripture,) ^a *That every good and perfect Gift comes from above, and descends from the Father of Lights.*

To this I add the Inscription which was heretofore to be seen in the Temple of *Minerva*, written in golden Letters, amongst the *Egyptians*; ^b *I am what is, what shall be, what hath been; my Veil hath been unveiled by none: The Fruit which I have brought forth is this, the Sun is born.* Which are Words, as I think, full of Mysteries, and contain a great deal of Sense: Let every one interpret them according to his Mind.

^a Epist. Jac. i. 17. ^b Ego sum quæ sunt, quæ erunt, quæ fuerunt: Velum meum revelavit nemo. Quem ego fructum peperì, Sol est natus. Vide Lil. Gyrard. Synt. 12.

C H A P. XII.

S E C T. I. V E N U S, *her Image.*

*M. T*URN your Eyes now to a sweet Object, and view that *Goddeſs*, in whose Countenance all Graces sit and play, and discover all their Charms. You see a Pleasantness, a Mirth, a Joy in every Part of her Face: You see a thousand pretty Beauties and Delights sporting wantonly in her snowy Bosom. Observe with what a becoming Pride she holds up her Head and views herself, where she finds nothing but Joys and soft Delights. She is cloathed with a ^c purple

^c Philostrat. l. 2. Imag. Ovid. Metam. 15. Apul. l. 6. Horat. Od. 3. Ovid. Metam. 10. Sappho Poet.

Mantle,

Mantle, glittering with Diamonds. By her Side stand two *Cupids*, and round her are the three *Graces*, and after follows the lovely beautiful *Adonis*, who holds up the Goddess's Train. The Chariot, in which she rides, is made of Ivory, finely carved, and beautifully painted and gilt, and is drawn by Swans and Doves, or Swallows, as *Venus* directs, when she pleases to ride in it.

P. Is that *Venus*, the Goddess of Love, the Patroness of Strumpets, the vile Promoter of Impudence and Lust, infamous for so many Whoredoms, Rapes, and Incests?

M. Yes, that is *Venus*, whom, in more honourable Terms, Men stile the Goddess of the Graces, the Author of Elegance, Beauty, Neatness, Delight, and Chearfulness: But in Reality she is, as you say, an impudent Strumpet, and the Mistress and President of Obscenity.

P. Why then is she so beautifully painted? Why is her Dress so glorious? Why is not her Chariot rather drawn by Swine, and Dogs, and Goats, than Swans and Doves, the purest and chastest of Birds? Infernal and black Spirits are Attendants more suitable to her than the *Graces*.

M. What do you say? Blind foolish Men used formerly to erect Altars, and deify their Vices; they hallowed the greatest Impieties with Frankincense, and thought to ascend into Heaven by the Steps of their Iniquities: But let us not inveigh against the Manners of Men, but rather proceed in our Sory of *Venus*.

You will in other Places see her painted, sometimes like a young Virgin rising from the Sea, and riding in a Shell; again, like a Woman holding the Shell in her Hand, her Head being crowned with Roses.^a Sometimes her Picture has a Silver Looking-glass in its Hand, and on its Feet are golden Sandals and Buckles. In the

^a Philostrat. in Imagin. Pausan. in Corinth.

Pictures of the *Sicyonians*, she holds Poppy in one Hand, and an Apple in the other. They consecrated to her the Thighs of all Sacrifices except Swine; for *Venus*, altho' she herself be filthy and unclean, abominates Swine for their Uncleannefs; or rather, because a Boar killed *Adonis* her Gallant. ^a At *Elis* she was painted treading on a Tortoise, shewing, thereby, that Virgins ought not to ramble abroad; and that married Women ought to keep Silence, and love their own Home, and govern their Family. She wore a Girdle or Belt, called *Cestus* (from which some derive *Incestus*, *Incest*) in which all Kinds of Pleasures, Delights, and Gratifications were folded up. ^b Some gave her Arrows, and make *Python* or *Suada*, the Goddess of Eloquence, her Companion.

^a Plut. in præc. connub. & lib. de Isid. & Osir. ^b Hom. Iliad. ̅. Eurip. in Medea. Ex Phurn.

S E C T. II. *The Descent of VENUS.*

WE learn from several Authors, ^c that there were four *Venus*'s born of different Parents; but this *Venus*, of whom we speak, was the eminentest of them, and had the Beauties as well as the Blemishes of the other commonly ascribed to her. ^d She sprang from the Froth of the Sea, which Froth was made, when they cut off the Secrets of *Cælus* or his Son *Saturn*, and threw them into the Sea. ^e Hence she was by the *Greeks* called *Aphrodite*; though others think she was so named from the Madness with which Lovers abound. ^f As soon as she was born, she was laid, like a Pearl, in a Shell instead of a Cradle, and was driven by *Zephyrus* upon the Island *Cyprus*, where the Hours [*Horæ*] received her, and took her into their Bosoms, educated, accomplished, and

^c Cic. de Nat. Deor. ^d Hesiod. in Theogon. ^e Ex Ἀφροδῖς spuma; vel, ut alii dicunt. Ἀπὸ τῆς ἀφροαίνου, insanire. Ex Euripid. & Phurnut. ^f Homer. in Hymn. ad Venerem.
adorned

adorned her, and, when she came to Age, carried her into Heaven, and presented her to the Gods, who, being taken with her Beauty, all desired to marry her; but at last she was betrothed to *Vulcan*, and afterwards married to him.

SECT. III. *Names of VENUS.*

SHE is called *Venus*, says *Tully*; ^a because all Things are subject to the Laws of Love, or are produced and begotten by Love: Or else, as ^b others say, her Name is given her, because she is eminently beautiful; for she is the Goddess of Beauty: Or, lastly, she is so called, because she ^c was a Stranger or Foreigner to the *Romans*: For, she was first worshipped by the *Egyptians*, and from the *Egyptians* she was translated to the *Greeks*, and from thence to the *Romans*. Let us now proceed to her other Names.

Amica, ἑταίρα, [*Hetaira*] was a Name given her by the *Athenians*; ^d because she joins Lovers together: And this *Greek Word* is used both in a good and bad Signification, signifying both a Sweetheart and a Strumpet.

Armata; because ^e when the *Spartan Women* sallied out of their Towns, besieged by the *Messenians*, and beat them, their Husbands, who were ignorant of it, went out to fight, and met their Wives returning from the Pursuit: The Men, believing them Enemies, made themselves ready to fight; but the Women shewed, both by Words and by Deeds, that they were their

^a A veniendo, quòd ad omnes res veniat, vel quòd per eam omnia proveniant ac progignantur. ^b Venus quasi venusta, Pausan. in Attic. ^c Venus à veniendo, quasi adventitia, sic Græcorum Doctrina adventitia & transmarina vocabatur. Cic. Offic. l. 1. ^d ἑταίρα, id est, focia, quòd amicos & amicas jungeret. Festus ex Apol. & Hesych.

^e Pausan. in Lucan. & in Attic.

Wives, (Modesty forbids a plainer Explanation;) and for this Reason a Temple was dedicated to *Venus Armata*.

The *Sidonians* called her^a *Astarte*, or *Dea Syria* (which Goddess, others think, was the *Moon*) and worshipped her in the Figure of a *Star*.

Apaturia, that is, ^b the Deceiver; for neither is any Thing more deceitful than a Lover, nor any Thing more fraudulent than Love, which flatters our Eyes, and pleases us, like Roses in their finest Colours, but leaves a Thorn in the Heart; it torments the Mind, and wounds the Conscience.

She was called by the *Romans* ^c *Barbata*; because, when the *Roman Women* were so troubled with a violent Itching that all their Hair fell off, they prayed to *Venus*, and their Hair grew again: Whereupon they made an Image of *Venus* with a Comb, and gave it a Beard, that she might have the Signs of both Sexes, and be thought to preside over the Generation of both. That this might be expressed more plainly, the uppermost Part of the Image represented a Man, and the lower Part of it a Woman.

Cypris, *Cypria*, and *Cyprogenia*, because she was worshipped in the Island of *Cyprus*. *Cytheris* and *Cytherea*, from the Island of ^d *Cythera*; whither she was first carried in a Sea-shell.

There was a Temple at *Rome* dedicated to *Venus Calva*; ^e because when the *Gauls* possessed that City, Ropes for the Engines were made with the Women's Hair.

Cluacina, from ^f *Cluo*, an old Word, *to fight*; because her Image was set up in the Place, in which the Peace was concluded betwixt the *Romans* and *Sabines*.

Erycina, from the Mountain ^g *Eryx* in the Island of

^a Epiph. contra Hæres. Euseb. i. de Præp. Evang. ^b Ab *Ἀπαύω* fa'lo. Lucian. de Dea Syr. Strabo. l. ii. ^c Serv. Macrob. Suidas & alii. ^d Festus. ^e Lactant. lib. i. Divin. Institut. ^f Vegetius de Re militari. ^g Plin. l. 15. Polyb. l. i. Serv. i. *Æn*.

Sicily; upon which *Æneas* built a splendid and famous Temple to her Honour, because she was his Mother.
^a *Horace* makes mention of her under this Name.

^b She is properly called *Ridens*, and *Homer* calls her ^c a *Lover of Laughing*; for, she is said ^d to be born laughing, and from thence called the *Goddeſs of Mirth*.

Hortensis; because she looks after the Production of Seeds and Plants in Gardens. And *Festus* tells us, that the Word *Venus* is by *Nævius* put for *Herbs*, as *Ceres* is for *Bread*, and *Neptunus* for *Fish*.

^e *Idalia* and *Acidalia*, from the Mountain *Idalus*, in the Island *Cyprus*, and the Fountain *Acidalius* in *Bœotia*.

Marina; because she was born of the *Sea* (as we said) and begotten of the Froth of the Waters; which ^f *Ausonius* hath elegantly mentioned in his Poem.

From thence she is called ^g *Aphroditis* and *Auadyomene*, that is, emerging out of the Waters, as *Apelles* painted her; and *Pontia*, from *Pontus*. Hence came the Custom, that those who had escaped any Danger by Water, used to sacrifice to *Venus*. Hence also the Mariners observed those Solemnities called *Aphrodisia*, which *Plutarch* describes in a Treatise against *Epicurus*.

Melanis, or *Melænis*, ^h that is, dark and concealed: Of which Nature are all Nocturnal Amours, both law-

^a *Sive tu maris, Erycina ridens,
 Quam jocus circumvolat & Cupido.*

If you, blithe Goddess, will our Side defend,
 Whom Mirth and brisk Desire do still attend. *Her. l. 1. Od. 1.*

^b *Suidas* Phurnut. ^c *φιλομειδής*, i. e. amans risus, *Hom. Iliad. 20.*

^d *Hesiod.* ^e *Virg. 1. Æn. & Serv. Horatius sæpe.*

^f *Orta solo, suscepta solo, patre edita Cælo.*

Heaven gave her Life, the Sea a Cradle gave,
 And Earth's wide Regions her with Joy receive.

^g *Plin. 35. c. 10. Alex. ab. Alex. 2. Clitipho & Leucippe.*

^h *Nigra & tenebrosa, à μελας*, i. e. niger, quod omne amoris opus amat tenebras. *Pausan. in Arcad.*

ful and unlawful. For ^a *Works of Love* do all of them seek the Dark. Whence the Egyptians worshipped a Venus, called ^b *Scotia*, a Goddess to be admired in the Night, that is, in Marriage.

Meretrix; ^c because she taught the Women, in Cyprus, to prostitute themselves for Money.

^d *Migonitis* signifies her Power in the Management of Love. Therefore *Paris*, after he had mixed Embraces with *Helena*, dedicated the first Temple to ^e *Venus Migonitis*; and ^f *Virgil* uses a like Expression speaking of the Affairs of Love.

She is called *Murcia* in *Livy* and *Pliny*, *quasi Myrtea*; because the Myrtle was sacred to *Venus*; and her Temple, upon the *Aventine* Mountain at *Rome*, was anciently called *Murcus*.

Paphia, from the City *Paphos* in the Island of Cyprus, where they sacrificed Flowers and Frankincense to her. And this is mentioned by ^g *Virgil*. This

^a Pind. Od. 9. Pyrrh. ex Hesyc. ^b Σκοτεία καὶ νύκτι θαυμάση, Dea admiranda à noctu & tenebris. Eurip. in Hippol.

^c Lect. & Serv. ^d ἀ μίγνυμι, i. e. misceo, Pausan. in Lacon.

^e Veneri Migonitidi.

^f — quem Rhea sacerdos.

*Furtivo partu, sub luminis edidit auras,
Mixta Deo Mulier.*

Æneid. 7.

— Him Priestess *Rhea* bore
Into the lightsome World; so stol'n by Joy,
Mixt with a Deity, she brought a Boy.

^g *Ipsa Paphum sublimis adit, sedesque revisit
Læta suas, ubi templum illi, centumque Sabæo
Thure calent aræ, fertisque recentibus halant.*

This Part perform'd, the Goddess flies sublime,
To visit *Paphos* and her native Clime,
Where Garlands, ever green and ever fair,
With Vows are offer'd, and with solemn Pray'r:

An hundred Altars in her Temple smoke,
A Thousand bleeding Hearts her Pow'r invoke.

Æn. 1.
Image

Image had not a human Shape; but as ^a *Tacitus* says, *It was from the Top to the Bottom of an orbicular Figure, a little broad beneath; the Circumference was small and sharpening toward the Top like a Sugar-loaf. The Reason unknown.* ^b *Lucan* observes, that it was usual to worship other Gods in confused shapeless Figures.

For certain the Goddess *Pessinuntia* (of whom we shall say more when we speak of *Cybele*) was nothing but a shapeless Stone, which fell down from Heaven, as we find by *Herodian*. So ^c *Tertullian* says, *Even Pallas, the Athenian Goddess, and Ceres, the Goddess of Corn, both of them without any certain Effigies to them, but meer rugged Stakes, and shapeless Pieces of Wood, are Things that are bought and sold.* And *Arnobius* adds, ^d *The Arabians worshipped a Stone without Form or Shape of a Deity.*

Her Name ^e *Verticordia* signifies the Power of Love, to change Hearts, and ease the Minds of Men from all Cares that perplex them. ^f *Ovid* mentions this Power of hers. And for the same Reason *Venus* is called in the Greek ^g *Epistrophia*.

^a *Erat continuus orbis, latiore initio; tenuem in ambitum, metæ modo exurgens; & ratio in obscuro. Lib. 3.*

— ^b *simulacraque mæsta Deorum*

Arte carent, cæcisque extant informia truncis.

All artless, plain, mishapen Trunks they are,

Their Moss and Mouldiness procures a Fear.

^c *Et Pallas Attica & Ceres Farrea sine effigie rudî palo; & informi ligno prostant. Tertul. in Apol.* ^d *Arabes informem coluerunt lapidem. Arnob. contra Gentes Lib. 6.*

^e *Quasi corda vertens.*

^f *Templa jubet fieri Veneri, quibus ordine factis,*

Inde Venus verso nomina corde tenet.

Fast.

Temples are rais'd to *Venus*, whence the Name,

From changing Minds, of *Verticordia* came.

^g *Ἐπιστροφία, quod vertat homines. Pausan. Attic.*

SECT. IV. *Actions of VENUS.*

WHAT Deeds can you expect from an impudent and powerful Strumpet, but those which are full of Lewdness, and Mischief, and Plagues? It were endless only to repeat the Names of all those, whom she has armed to the Ruin of one another; whom she has turned into Beasts, by inciting them to commit such monstrous Wickedness, as Modesty will not let me mention.

For, who, without blushing, can hear the Story of *Nisimene*? who, inspired by impure Lust, and raging with cursed Flames, ^a is said to have committed Incest with her own Father; for which abominable Wickedness she was changed into an Owl, an ugly dismal Bird of the Night, who, ^b conscious of her Guilt, never appears in the Day-time, but seeks to conceal her Shame, and cover it by Darkness, being driven from the Society of all Birds.

Who does not abhor the same Fact of *Myrrha*, which was contrived and committed by the Encouragement and the Assistance of *Venus*? She committed Incest with her own Father by the Assistance of *Cynaras*, her old Nurse; (may such Practices of old Women receive their just Reward) but her Sin proved her Ruin; ^c for, she was

^a — *Patrium temerâsse cubile.* Ovid. 2. Met.

— To have defil'd her Father's Bed.

^b *Conscia culpæ*

*Conspectum, lucemque fugit; tenebrisque pudorem
Celat, & à cunctis expellitur aëre toto.*

Still conscious of her Shame avoids the Light,
And strives to shroud her guilty Head in Night,
Expell'd the winged Choir.

^c *Quæ quanquam amisit veteres cum corpore sensus,
Flet tamen, & tepidæ manant ex arbore guttæ.*

Tho' Sense with Shape she lost, still weeping she
Sheds bitter Tears, which trickle from her Tree.

Ovid. Met. 10.

turned into a Tree, which always, as it were, bewails its Impurity, and sends forth Drops like Tears.

Why should I mention the *Propætidæ*, the Chiefs of Strumpets, who denied that *Venus* was a Goddess? They were the first Prostitutes; and ^a were afterwards turned into Stones.

Why should I set before you *Pygmalion*, a Statuary? who, considering the great Inconveniencies of Marriage, had resolved to live single; but, afterwards making a most elegant and artificial Image of *Venus*, he fell so much in Love with his own Workmanship, that he begged of *Venus* to turn it into a Woman, and to liven the Ivory. His Wishes were granted, and he begot of this Image *Paphos*, from whom the ^b Island *Paphos* had its Name.

And here it will not be absurd briefly to relate the Stories of *Pyramus* and *Thisbe*, *Atalanta* and *Hippomenes*, *Paris* and *Helena*, three Couple of most unfortunate Lovers.

Pyramus and *Thisbe* were both Inhabitants of the City of *Babylon*; equal in Beauty, Age, Conditions, and Fortune. They began to love each other from their Cradles. Their Houses were contiguous, so that their Love arose from their Neighbourhood, grew greater by their mutual Play, and was perfected by their singular Beauty. This Love increased with their Years, and when they were marriageable, they begged their Parents Consent; which was refused, because of some former Quarrels be-

^a — — *pro quo sua Numinis irâ*

Corpora, cum formâ, primum vulgâsse feruntur;

Utque pudor cessit, Sanguisque induruit oris,

In rigidum parvo silicem discrimine versæ.

The first that ever gave themselves, for Hire,

To Prostitution, urg'd by *Venus*' Ire;

The Looks imbolden'd, Modesty now gone,

Convert at length to little differing Stone.

Id. ibid.

^b — — *de quo tenet insula nomen.*

Id. Ibid.

From whom the Island does its Name receive.

tween the two Families. And, that the Children might not attempt any thing against their Parents Will, they were not permitted to see each other, or to speak together. What could *Pyramus* do? Or how could *Thisbe* bear this? There was a Partition-Wall between both Houses, in which Wall there was a small Chink, never discovered by any of the Servants. This Crevice ^a the Lovers found, and met here. Their Words and their Sighs went through, but Kisses could not pass; which, when they parted, they ^b printed on each Side of the Wall. But what a fatal Rapture in their Hearts did this small Breach in the Wall produce? for their Love was too great to be confined to such narrow Bounds: The next Night therefore they resolved to enjoy that Liberty abroad, which they could not receive at home, by escaping into a neighbouring Wood, where they agreed to meet under the Shade of a large Mulberry-Tree, which stood close to a Fountain. When Night came on, *Thisbe* deceives her Keepers, and escapes first, and flies into the Wood; for Love gave her Wings. When she came to the appointed Place, ^c a Lioness came fresh

^a *Quid non sentit amor?*

— *Illam primi vidistis, amantes,
Et vocis fecistis iter; tutæque per illud
Murmure blanditiæ minis transit solebant.*

This for so many Ages undescry'd,
(What cannot Love find out?) the Lovers spy'd,
By which their whisp'ring Voices softly trade,
And Passion's am'rous Ambassies convey'd. *Ovid. Met. 4.*

— ^b *partique dedere*

Oscula quisque sua non per-venientia contra.

— Their Kisses greet
The senseless Stones with Lips that cannot meet.

^c — *venit ecce recenti*

*Cæde Læna boum spumantes oblita rictus,
Depositura sitim vicini fontis in unda.*

When lo a Lioness, with Blood besmear'd,
Approaching to the well-known Spring appear'd.

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When lo a Lioness, with Blood besmear'd,
Approaching to the well-known Spring appear'd.

from the Slaughter of some Cattle, to drink at the Fountain, *Thisbe* was so frightened that she ran into a Cave, and in her Flight her Veil fell from her Head; the Lionsess, returning from the Fountain, found the Veil, and tore it with her Jaws smear'd with the Cattle's Blood. Afterwards comes *Pyramus*, and sees the Print of a wild Beast's Foot in the Gravel, and by and by finds the Veil of *Thisbe* bloody and torn. He immediately imagining that she was killed and devoured by the Beast, presently grew distracted, and hastened to the appointed Tree; and when he could not find *Thisbe*, he threw himself upon his Sword, and died. *Thisbe* in the mean Time recovered from her Fright, and came to the Mulberry-Tree; where, when she came near, she sees^a a Man expiring. At first she was amazed, and stopped, and went back frightened. But when she knew^b who it was, she ran into the Embraces of her dying Lover, mingled her Tears with his Blood, and folding her Arms about him, being almost distracted with Grief, she lamented the Misfortune that robbed her of her Lover, ^c called upon him to answer if he could, when his

^a ——— *tremebunda videt pulsare cruentum*
Membra solum.

——— in great Surprise
Blood-reeking Earth, and trembling Limbs she spies.

^b *Sed postquam remorata suos cognovit amores.*
But when a nearer View confirm'd her Fear,
That 'twas her *Pyramus* lay weltring there.

^c *Pyrame, responde, tua te charissima Thisbe*
Nominat; exaudi, vultusque attolle jacentes.
Ad nomen Thisbes, oculos in morte gravatos
Pyramus erexit, visâque recondidit illâ.

She kiss'd his Lips, and, when she found them cold,
No longer could from wild Complaints withhold.
What strange Mischance, what envious Destiny
Divorces my dear *Pyramus* from me?
Thy *Thisbe* calls—O, *Pyramus*, reply!
Can *Pyramus* be deaf to *Thisbe's* Cry?

Thisbe

Thisbe called him; but he was speechless, and, only looking up to her, expired. And now *Thisbe* was almost dead with Grief. She tore her Cheeks, and beat her Breasts, and rent her Hair, and shed a Deluge of Tears, upon his cold Face; nor seemed to mourn, till she perceived her Veil, bloody and torn, in *Pyramus's* Hand. She then understood the Occasion of his Death; and, with all her Strength, she draws the Sword out of the Body of her Lover, and strikes it deep into her own; and falling accidentally on him, gave him a cold Kiss, and breathed her last Breath into his Bosom. The Tree was warmed with the Blood of the Slain, so that it became sensible of their Misfortune, and mourned. Its Berries, which were before white, became first red with Grief, and blushed for the Death of *Pyramus*; when *Thisbe* also died, the Berries then became black and dark, as if they had put on Mourning.

In the next Place hear the Story of *Atalanta* and *Hippomenes*. She was the Daughter of King *Schæneus*, or *Cæneus*. It was doubted whether her Beauty or Swift-ness in running were greater. When she consulted the Oracle, whether she should marry or no, she received this Answer, that Marriage would be fatal to her. Hereupon the Virgin hid herself in the Woods, and lived in Places remote from the Conversation of Men. But the more she avoided them, the more eagerly they courted her. Her Disdain inflamed their Desires, and her Pride raised their Adoration. At last, when she saw she could not otherwise deliver herself from the Importunity of her Lovers, she made this Agreement with them: "You court me in vain, says she; he who overcomes me in running, shall be my Husband; but they who are beaten by me shall suffer Death;

When *Thisbe's* Name the dying Lover heard,
His half-clos'd Eyes for one last Look he rear'd :
Which, having snatch'd the Blessing of that Sight,
Resign'd themselves to everlasting Night.

‘ I’ll be the Victor’s Prize, but the Vanquished’s Punishment. If these Terms please, come, go with me into the Field.’ They ^a all agreed to these Conditions; they strove to outrun her; but they were all beaten and put to Death, according to the Agreement; suffering the Loss of their Lives for the Fault of their Feet. Yet the Example of these Gentlemen did not deter *Hippomenes* from undertaking the Race. He entertained Hopes of winning the Victory; because *Venus* had given him three golden Apples, gathered in the Gardens of the *Hesperides*; and also told him how to use them. *Hippomenes* briskly set out and began the Race; and when he saw that *Atalanta* overtook him, he threw down a golden Apple: The Beauty of it inticed her, so that she ^b went out of her Way, followed the Apple, and took it up.

Afterwards he threw down another, and she stooped again to reach it; and again a third; so that while *Atalanta* was busied in gathering them up, *Hippomenes* reached the Goal, and took the Lady as the Prize of his Victory.

But how inconstant is *Venus*? And how base Ingratitude? *Hippomenes*, being drunk with Love, gave not due Thanks to *Venus*, but was forgetful of her Kindness. The Goddess resented it, and inflamed them with such strong impatient Desires, that in their Journey they dared to satisfy their Passions in a Temple; for which Sacrilege they were immediately punished, for they were turned into Lions.

Lastly, let *Paris* and *Helena* come upon the Stage. *Paris* was the Son of *Priamus* King of *Troy*, by *Hecuba*. His Mother, when she was big-bellied, dreamt that

^a *Venit ad hanc legem temeraria turba procorum.*

All her mad Wooers take the Terms propos’d.

^b *Declinat cursus, aurumque volubile tollit.*

She, greedy of the shining Fruits, steps back
To catch the rolling Gold.

she brought forth a *burning Torch*: And, asking the Oracle the Interpretation of it, was answered, that it did portend the Burning of *Troy*, and that the Fire should be kindled by that Boy that she had in her Womb. Therefore, as soon as the Child was born, by the Command of *Priamus*, he was exposed upon the Mountain *Ida*; where the Shepherds brought him up privately, and educated him, and called him *Paris*. When he was grown to Man's Estate, many excellent Endowments and Qualities shined in him; particularly, he gave such great Tokens of singular Prudence and Equity in deciding Controversies, that when a great Difference arose among the Goddesses, they referred it to his Judgment to be determined. The Goddess^a *Discordia* was the Occasion of this Contention: For, because all the Gods and Goddesses, except herself, were invited to the Marriage of *Peleus*, she was angry, and resolved to revenge the Disgrace; therefore, when they all met and sat down at the Table, she came in privately, and threw down upon the Table an *Apple of Gold*, on which was this Inscription, ^b *Let the fairest take it*. Hereupon arose a Quarrel among the Goddesses; for every one thought herself the handsomest. But, at last, all the others yield to the three superior Goddesses: *Juno*, *Pallas*, and *Venus*; who disputed so eagerly, that *Jupiter* himself was not able to bring them to Agreement. He resolved therefore to leave the final Determination of it to the Judgment of *Paris*; so that she should have the Apple to whom *Paris* should appoint it. The Goddesses consent, and call for *Paris*, who was then feeding Sheep upon a Mountain. They tell him their Business; they every one court his Favour with great Promises. *Juno* promised to reward him with *Power*; *Pallas* with *Wisdom*; and *Venus* promised him the *most beautiful Woman*

^a Dion. Chrysof. Orat. 20. Philostrat. in Icon. *et prior accipiat, vel Detur Pulchricri.*

^b *Pul-*

in the World. In short, he observed them all very curiously; but Nature guided him to pronounce *Venus* the fairest, and to assign to her the Apple of Gold. Nor did *Venus* break her Promise to *Paris*; for in a little Time *Paris* was owned to be King *Priam's* Son, and sailed into *Greece* with a great Fleet, under the Colour of an Embassy, to fetch away *Helena*, the most beautiful Virgin in the World; who was betrothed to *Menelaus*, King of *Sparta*, and lived in his House. When he came, *Menelaus* was absent from Home; and, in his Absence, *Paris* carried *Helena* to *Troy*. *Menelaus* demanded her, but *Paris* refused to send her back; whereupon that fatal War between the *Grecians* and *Trojans* broke out, in which, *Troy*, the Metropolis of all *Asia*, was taken and miserably burnt, in the Year of the World 2871. There were killed eight hundred sixty-eight thousand of the *Grecians*; among whom *Achilles*, their General, lost his Life, by the Treachery of *Paris* himself. There were slain six hundred seventy-six thousand of the *Trojans*, from the Beginning of the War to the Betraying the City; (for it was thought that *Æneas* and *Antenor* betrayed it) among whom *Paris* himself was killed by *Pyrrhus* or *Philoctetes*; and his Brother *Hector*,^a the Pillar of his Country, was killed by *Achilles*. And when the City was taken and burnt, King *Priamus*, the Father of *Paris* and *Hector*, at once lost all his Children, *Hecuba* his Queen, his Kingdom and his Life. *Helena*, after *Paris* was killed, married his Brother *Deiphobus*: Yet she, at last, betrayed the Castle to the *Grecians*, and admitted *Menelaus* into her Chamber to kill *Deiphobus*; whereby it is said, she was reconciled to the Favour of *Menelaus* again. But these Things belong rather to History than Fable, to which let us return.

^a *Patriæ Columnen.*

SECT. V. VENUS's Companions. HYMENÆUS, the CUPIDS, the GRACES, ADONIS.

THE first of *Venus's* Companions was the God *Hymenæus*. He presided over Marriage, and was the Protector of Virgins. He was the Son of *Bacchus* and *Venus Urania*, born in *Attica*, where he used to rescue Virgins carried away by Thieves, and restore them to their Parents. He was of a very fair Complexion; crowned with the *Amaracus* or Sweet-Marjoram, and sometimes with *Roses*; in one Hand he carried a Torch, in the other a Veil of a flame Colour, to represent the Blushes of a Virgin. Maids newly married offered Sacrifices to him, as they did also to the Goddess *Concordia*.

Cupid was the next of *Venus's* Companions. He is called the God of Love, and ^a many different Parents are ascribed to him, because there were many *Cupids*. *Plato* ^b says, he was born of *Penia*, the Goddess of Poverty, and *Porus*, the Son of Counsel and Plenty. ^c *Hesiod* relates, that he was born of *Chaos* and *Terra*. *Sappho* derives him from *Venus* and *Cælum*. *Alcæus* says he was the Son of *Lite* and *Zephyrus*. *Simonides* attributes him to *Mars* and *Venus*; and *Alcmæon* to *Zephyrus* and *Flora*. But whatsoever Parents *Cupid* had, this is plain, he always accompanies *Venus*, either as a Son, or as a Servant ^d.

The Poets speak of two *Cupids*. One of which is an ingenious Youth ^e, the Son of *Venus* and *Jupiter*, a celestial Deity; the other an obscene Debauchee, the Son of *Nox* and *Erebus* (*Hell* and the *Night*) a vulgar God, whose Companions are Drunkenness, Sorrow,

^a Philostrat. in Icon.
Nat. Com. & Lil. Gyrard.
in Phædro.

^b Plato in Sympof.
^d Cic. de Nat. Deor.

^c Vide
^e Plato

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^b Plato in Sympos.
^d Cic. de Nat. Deor.

^c Vide
^e Plato

Enmity, Contention, and such Kind of Plagues; one of these *Cupids* is called *Eros*, and the other *Anteros*. Both of them are Boys, and naked, and winged, and blind, and armed with a Bow and Arrows and a Torch.^a They have two Darts of different Natures; a golden Dart, which procures Love, and a leaden Dart, which causes Hatred.^b *Anteros* is also the God who avenges slighted Love.

Although this be the youngest of all the Gods in Heaven, yet his Power is so great, that he is esteemed the strongest of them; for he subdues them all. Without his Assistance his Mother *Venus* is weak, and can do nothing, as she herself^c confesses in *Virgil*.

P. But why is *Cupid* naked?

M. He is naked because the Lover has nothing of his own, but deprives himself of all that he has, for his Mistress's Sake: He can neither cover nor conceal any Thing from her; of which *Sampson* is a Witness: For he discovered to his beloved Mistress even the Secret on which his Safety did depend; and here his Understanding was blinded before his Eyes. Another says, that *Cupid* is naked,^d because Lovers delight to be so.

Cupid is a Boy; because he is void of Judgment: His Chariot is drawn by Lions, for the Rage and Fierceness of no Creature is greater than the Extravagance and Madness of violent Love. And he is *blind*; because a Lover does not see the Faults of his beloved Object, nor consider in his Mind the Mischief proceeding from that Passion. He is winged, because nothing

^a Plut. apud Stobæum. ^b Scholiast. in Theocr. 10. Idyll. Pausan. in Boeot. Plut. in Sympof.

^c *Nate, meæ vires, mea magna potentia, solus.*

Thou art my Strength, O Son, and Power alone.

Virg. 4. Æneid.

^d *Quare nuda Venus, nudi pinguntur amores?*

Nuda quibus placeat, nudos dimittat oportet.

Why's *Venus* naked, and the Loves are so?

Those that like Nakedness should naked go.

flies swifter than Love: It is well known, that he, who loves To-day may hate To-morrow; the Space of one Day does oftentimes see Love and Aversion, in their Turns, reigning in the same Person; nay, *Amnon*, King *David's* Son, both loved and hated the same Woman in a shorter Space of Time; for, with the greatest Degree of Hatred, he turned her out of his Chamber, whom he just before inticed into it, with the highest Marks of Love. Lastly, the *Boy is armed with Arrows*; because he strikes afar off

The *Graces*, called^a *Charites*, were three Sisters, the Daughters of *Jupiter* and *Eurynome*, or *Eunomia*, as *Orpheus* says; or, as others rather say, the Daughters of *Bacchus* and *Venus*. The first was called^b *Aglaia*, from her Chearfulness; her Beauty, or her Worth; because Kindness ought to be performed freely and generously. The second, ^c *Thalia*, from her perpetual Ver-
dure; because Kindness ought never to die, but to remain fresh always in the Receiver's Memory. The third, ^d *Euphrosyne*, from her Chearfulness; because we ought to be free and chearful, as well in doing as receiving a Kindness.

These Sisters were painted naked (or in transparent and loose Garments) young and merry, and all Virgins, with Hands joined. One was turned from the Beholder, as if she was going from him; the other two turned their Faces, as if they were coming to him; whereby we understand, that when one Kindness is done, Thanks are twice due; once when received, and again when it is repaid. The *Graces* are naked; because Kindnesses ought to be done in Sincerity and Candour, and without Disguise.

^a χάριτες dictæ ἀπὸ τῆς χαρᾶς, i. e. à Gaudio.

^b Ἀγλαία, id est, splendor, honestas, vel dignitas. ^c Θα-
λία (nam θαλερία est Musæ nomen) id est, viriditas & concin-
nitas à θαλλω vireo. ^d Ἐυφροσύνη, id est, Latitia & Urba-
nitas. Vide Hesiod. in Theogon.

They are young; because the Memory of Kindnesses received ought never to grow old. They are Virgins; because Kindnesses ought to be pure, without Expectation of Requitall; or because we ought never to give or receive a base or immodest Kindness. Their Hands are joined; because ^a *one good Turn requires another*: There ought to be a perpetual Intercourse of Kindness and Assistance among Friends.

Adonis was the Son of *Cynarus*, King of *Cyprus*, and *Myrrha*. As he was very handsome, *Venus* took great Delight in him, and loved his Company. When he hunted, a Boar goared his Groin with his Tusks, and killed him. *Venus* bewailed his Death with much Sorrow and Concern, and changed his Blood, which was shed on the Ground, into the Flower *Anemone*, which ever since has retained the Colour of Blood. And while she ran to assist him, being led by his dying Voice, she pricked her Foot with a Thorn, and the Blood which came from thence, fell on the Rose, which before was white, being hereby made red.

Some add another pleasant Conceit. They say, that when *Venus* and *Proserpina* contended before *Jupiter*, which should have *Adonis*, *Jupiter* referred them to *Calliope*, whom he appointed to be Judge of their Quarrel. *Calliope* gave this Sentence, that *Adonis* should serve *Venus* every Year six Months, and wait upon *Proserpina* the other six. The Meaning of which Fable is this: *Venus* is the Earth, and her *Adonis* is the Sun. She reigns with him six Months, attired with beauteous Flowers, and enriched with Fruit and Corn; the other six Months the Sun leaves us, and goes, as it were, to live with *Proserpina*.

Lastly, from *Adonis* comes the Proverb, ^b *Adonis's Gardens*, by which are signified all those Things that are fine and gay, but useless and trifling.

^a χάρις χάριν τρέφει, i. e. Gratia gratiam parit, in Adag.
^b Adonidis Horti, in Adag.

SECT. VI. *The Explanation of the Fable.*
VENUS's Amorousness.

THE *Graces*, *Cupid*, and *Adonis* are *Venus's* Companions, whereby is described that ungovernable Appetite and Inclination, which is in Men towards obscene Pleasures.

1. She is called the *Goddess of Beauty and Comeliness*; because *Beauty* is the greatest Fomenter of impure Desires. She, sitting on a frail corporeal Throne, subdues the Soul. She, by her Flattery and Enticement, steals into the Affections, and drives Virtue from thence, and basely inflaves the whole Man. The *Cythereans* worshipped *Venus* armed. Beauty needs no Weapons: She who possesses that is sufficiently armed. *Anacreon* ingeniously tells us, that Nature gave Women Beauty, that they might use it instead of Spears and Shields, and conquer with greater Speed and Force, than either Iron or Fire can. *Helena*, *Phryne*, and innumerable others, are Witnesses of this Truth. One Lady, when she was bound to the Stake to be stoned, with the Lightning of her Eyes disarmed her Executioners: Another, when her Crime was proved, and tho' she had often offended before, when she tore her Garments, and opened her Breast, stopped the Judge's Mouth; and, when her Beauty pleaded her Cause, every body acquitted her.

2. Beauteous *Venus* rides in a Chariot, as it were, to triumph over her subdued Enemies, whom Love, rather than Force, has conquered. She has her Ambushes, but they are composed of Pleasure and Enjoyment: She skirmishes with Delights, and not with Fire and Bullets. The Wounds she gives are bloodless and gentle: She uses no other Flames than what she kindles with her Eyes, and draws the Arrows which she shoots from no other Quiver. And if she fights thus, it is no Wonder if she makes the Enemy fly to her, rather than from her.

3. She wears a Crown; because she is always victorious. Beauty never wants Success; because she fights at Leisure, conquers in Time of Peace, and triumphs with her Eyes. Thunder is contained even in her Silence, and Lightning in her Look. She seizes the Breast, storms the Mind, and takes it captive with one Assault, nay, with one Look. Beauty speaks without a Voice, forces us without Violence, ties us down without Fetters, and charms us without Witchcraft; and in her to see is to overcome, and to be seen is to triumph. *Augustus* refused to see her in *Cleopatra*, lest himself should be taken, and the Conqueror of the World submit to a Woman: When therefore she pleaded, and made her Defence, he opened his Ears, but shut his Eyes.

4. She carries a Looking-glass, that the Brittleness of the Glass may remind her of the Frailty of her Beauty. She is crowned with flowery Garlands; because nothing is more fading than Beauty, which, like a Flower, is blasted by the least Breath, and broken by the least Accident, and dies in the shortest Moment.

5. She is born from the Sea; because as many Storms and Tempests afflict the Lover, as disturb the Sea: Nothing but Bitterness is his Portion; so that we may say, that ^a to love is to swallow a bitter Potion. This is certainly true, that the Bitterness of the Sea is sweet, if compared with the Bitterness of Love. But suppose Love had Sweetness, yet, like the Sea, from whence *Venus* sprang, it is full of tempestuous Desires, and stormy Disappointments. How many Vessels have been shipwreck'd there? How many Goods lost? What Destruction, not only of Men's Estates, but of their Understandings also, have happened there? Instances of which, every body, who is not blind, has observed.

6. Consider the Adulteries, Rapes, and Incests of which *Venus* is accused, and you will find which Way her Beauty tends. See the Precipices into which that *Ignis fatuus*, in her Eyes, betrays its Admirers. Though

^a Amare esse amatori amarum.

her Face appears pure and cool as the Ice, it creates a Passion both impure and hot as Fire. From that Stream of sparkling Fire which comes from her Eyes, Clouds of dark and hellish Impurity, and black Mists of Lust, proceed. Thus, by a strange Contradiction, many are blinded by others Eyes, and find Tumults raised in their Breasts from the calm Serenity of others Looks; grow pale at the Redness in their Cheeks; lose their own Beauty in admiring the Beauty of others, and grow immodest by loving Modesty.

P. How far, I prithee, will the Fervour and the flowing Tide of your Wit and Fancy carry you? The Beauty of this Goddess, I see, has raised your Admiration.

M. It has rather moved my Indignation: But, however, you do well in stopping me. She hath detained us longer than I expected, though not without Reason; because she is one of the greatest of all the Goddesses. The rest are less illustrious, and will by no Means detain us so long.

C H A P. XIII.

L A T O N A.

LATONA, whom you see standing next to *Venus*^a, was the Daughter of *Phœbe* and *Cæus* the *Titan*. So great was her Beauty that *Jupiter* fell in Love with her, and deflowered her: When *Juno* perceived that she was big with Child by him, she cast her out of Heaven to the Earth, and obliged *Terra*, by an Oath, not to give her any where an Habitation to bring forth in: And besides, ^b she set the Serpent *Python* upon her, to persecute her all over the World. *Juno*, however, was dis-

^a Apollodor. l. 1. Ovid. 6. Metam. ^b Orph. in Hymn. appointed

appointed in every Thing; for the Island *Delos* received *Latona*, where, under a Palm, or an Olive-tree, she brought forth *Diana*; who, as soon as she was born, performed the Office of Midwife to her Mother, and took Care of her Brother *Apollo* as soon as he was born.

P. But if *Terra* swore that she would allow no Place to *Latona*, how could she bring forth in *Delos*?

M. Very well; ^a for they say, That that Island formerly floated in the Sea, and at that Time was hid under the Waters when *Terra* took her Oath, but emerged afterwards by the Order of *Neptune*, and became fixed and immoveable for *Latona's* Use; from which Time it was called ^b *Delos*, because it was now visible, like other Places.

P. But why did the Island *Delos* emerge for *Latona's* Use?

M. That is not strange: For this Island was Sister to *Latona*. Some say, that her Name was formerly *Asteria*, whom *Jupiter* loved and courted, but she was converted into an Island: But others report, that she was ^c converted into a *Quail*, and flew into this Island, which was therefore, among other Names, called ^d *Ortygia*. *Niobe's* Pride, and the Barbarity of the Countrymen of *Lycia*, increase the Fame of this Goddess.

Niobe was the Daughter of *Tantalus*, and the Wife of *Amphion*, King of *Thebes*. ^e She was so enriched with all the Gifts of Nature and Fortune, and her Happiness was so great, that she could not bear it; wherefore, puffed up with Pride, and full of Self conceit, she began to despise *Latona*, and to esteem herself greater than her, saying, *Is any Happiness to be compared to mine,*

^a Lucian. in Dial. Iridis & Neptuni. ^b Δήλος, id est, conspicua & manifesta. ^c Ovid. 15. Met. ^d Ἀπὸ τῆς ὄστρυγος, à coturnice. ^e Ovid. 6. Metam.

^a who am out of the Reach of Fortune? she may rob me of much Wealth, but she cannot injure me, since she must leave me still very rich. Does any one's Wealth exceed mine? Is any one's Beauty like mine? Have I not seven most beautiful Daughters? And as many ingenious and handsome Sons? And have I not therefore Reason to be proud? In this Manner did she boast of her Happiness, and despise others in Comparison of herself; but her mad Pride, in a short Time, deprived her of all that Happiness which she had possessed, and reduced her from the Height of good Fortune to the lowest Degree of Misery: For when *Latona* saw herself despised, and her Sacrifices disturbed by *Niobe*, she appointed *Apollo* and *Diana* to punish the Injury that was offered to their Mother. Immediately they two go, with their Quivers well filled with Arrows, to *Niobe's* House; where first they kill the Sons, then the Daughters, and next the Father, in the Sight of *Niobe*, who by that Means ^b was stupified with Grief, till at length she was

^a *Major sum quam cui possit fortuna nocere ;
 Multaque ut eripiat, multo mihi plura relinquet.
 In quamcumque domus adverti lumina partem,
 Immensæ spectantur opes. Accedat eodem
 Digna Deâ facies. Huic natus adjice septem,
 Et totidem juvenes : Et mox generosque, nurusque :
 Quærite nunc habeat quam nostra superbia causam ?*
 My State's too great for Fortune to bereave;
 Tho' much she lavish, she much more must leave.
 Throughout my Court behold in ev'ry Place
 Infinite Riches ! Add to this a Face
 Worthy a Goddess : Then, to crown my Joys,
 Seven beauteous Daughters, and as many Boys.
 All these by Marriage to be multiply'd,
 Behold, have we not Reason for our Pride ?

^b ———— *Orba resedit*

*Exanimis inter natos, natusque, virumque,
 Dirigitque malis.* Idem, ibid.

She by her Husband, Sons, and Daughters sits
 A Childless Widow, waxing stiff with Woes.

turned into Marble, which, because of this Misfortune, sheds many Tears to this Day.

The Rusticks of the Country *Lycia*, in *Asia*, did also experience the Anger of *Latona* with their Ruin; for, when she wandered in the Fields very big with Twins, the Heat of the Weather, and the Toil of her Journey, brought such a Drought upon her, that she almost fainted for Thirst: At last discovering a Spring in the Bottom of the Valley, she ran to it with great Joy, and fell on her ^a Knees to drink the cool Waters; but the neighbouring Clowns hindered her, and bid her depart. She earnestly begged Leave, and they as furlily denied it: She did not desire, ^b she said, to muddy the Streams by washing herself in them, but only to quench her Thirst,

^a ——— *gelidos potura liquores.*

To quench her Thirst with the refreshing Stream.

^b *Quid prohibetis aquas? usus communis aquarum est
Quas tamen ut detis, supplex peto. Non ego nostros
Abluere hic artus, lassataque membra parabam:
Sed relevare sitim. Caret os humore loquentis,
Et fauces arent, vixque est via vocis in illis.
Haustus aquæ mihi Nectar erit, vitamque fatebar
Accepisse* ———

*Quem non blanda Deæ potuissent verba movere?
Hi tamen orantem perstant prohibere; minasque,
Ni procul abscedat, conviciaque insuper addunt.
Nec satis est; ipsos etiam pedibusque manuque
Turbare lacus, imoque è gurgite mollem
Huc illuc limum saltu movere maligno.*

——— Why hinder you, said she,
The Use of Water that to all is free?
The Sun, Air, Water, Nature did not frame
Peculiar; a public Gift I claim;
Yet humbly I intreat it, not to drench
My weary Limbs, but killing Thirst to quench.
My Tongue wants Moisture, and my Jaws are dry;
Scarce is there Way for Speech. For Drink I die,
Water to me were Nectar. If I live,
'Tis by your Favour, ———

With



Thirst, now she was almost choaked with Drought. They regarded not her Intreaties, but, with many Threats, endeavoured to drive her away; and, lest she should drink, they leaped into the Water and muddied the Stream. This great Inhumanity moved the Indignation of *Latona*, who, not able to bear such barbarous Treatment, cursed them, and said to them, ^a *May ye always live in this Water.* Immediately they were turned into Frogs, and leaped into the muddy Waters, where they ever after lived.

With whom would not such gentle Words prevail?
But they, persisting to prohibit, rail;
The Place with Threats command her to forsake;
Then, with their Hands and Feet, disturb the Lake,
And, leaping with malicious Motions, move
The troubled Mud; which, rising, floats above.

^a *Æternum stagno, dixit, vivatis in isto:*

Eveniunt optata Deæ.

Still, said she, may ye in this Water dwell,
And, as the Goddesses wish'd, it happ'd.

CHAP. XIV.

AURORA.

M. **W**HO do you think that stately ^b Goddess is, that is drawn in a Chariot of Gold, by white Horses?

P. Is it not *Aurora*, the Daughter of *Terra* and *Titan*, the Sister of the Sun and the Moon, and the Mother of the Stars and the Winds? I fancy so; because her Countenance shines like Gold, and her Fingers are red like Roses, and ^c *Homer* describes *Aurora* after that Manner.

^b Virg. 6, *Æneid*. Theocr. in Hyla. Apollon. l. 1.

^c Hymn. in Vener.

M. Your Observation is very right ; it is, as you say, *Aurora*, whom the ^a *Greeks* call by another Name ; you have named her Parents right ; yet ^b some say, that she was the Daughter of *Hyperion* and *Thia*, or else *Pallas*, from whom the Poets also called her *Pallantias*.

P. Does History relate nothing done by her ?

M. Yes, ^c she by Force carried two beautiful young Men, *Cephalus* and *Tithonus*, into Heaven.

Cephalus married *Procris*, the Daughter of the King of *Athens*. When *Aurora* could by no Persuasion move him to violate his Marriage-Vow, she carried him into Heaven ; but even there she could not shake his Constancy : Therefore she sent him again to his Wife *Procris*, disguised in the Habit of a Merchant ; who, being desirous to try her Fidelity to her absent Husband, tempted her, with much Courtship and many Presents, to yield to his Desires ; and, when she almost consented, he cast off his Disguise, and chid his Wife for her Inconstancy. She was greatly ashamed, and hid herself in the Woods ; but afterwards was reconciled to her Husband, and gave him an Arrow, which never missed the Mark, which she had received from *Minos*. When *Cephalus* had this Arrow, he spent his whole Time in hunting and pursuing wild Beasts. ^d *Procris*, suspecting that her Husband loved some Nymphs, went before, and lay in a Bush, to discover the Truth ; but when she moved carelessly in the Bush, her Husband heard the Rustling, and, thinking that some wild Beast was there, drew his Bow, and shot his Wife with his unerring Arrow.

Tithonus was the Son of *Laomedon*, and Brother of *Priamus* : ^e *Aurora*, for his singular Beauty, carried

^a Græcè dicitur Ἠὼς & Ἑὼς unde Eous & Heous: Latini nominatur *Aurora*, quasi *Aurea*. Est enim, ut inquit Orpheus in Hymnis, Ἀγγελία Θεῶν Τιτάνος, id est, Solis Nuncia. ^b Hesiod. in Theogon. ^c Ovid. 7. Metam. Pansan. in Lacon. ^d Ovid. Metam. 7. ^e Horatius, l. 2. Carm.

him up to Heaven, and married him ; and, instead of a Portion, obtained from the Fates Immortality for him : She had *Memnon* by him ; but she forgot to ask the Fates to grant him perpetual Youth, so that he became so old and decrepid, that, like an Infant, he was rocked to Sleep in a Cradle. Hereupon he grew weary of Life, and, wishing for Death, asked *Aurora* to grant him Power to die. She said, that it was not in her Power to grant it ; but that she would do what she could ; ^a and therefore turned her Husband into a Grasshopper, which, they say, moults when it is old, and grows young again.

P. And what became of *Memnon* ?

M. *Memnon*, their Son, went to *Troy*, to assist King *Priam*, where, in a Duel with *Achilles*, he was killed ; ^b and, in the Place where he fell, a Fountain arose, which every Year, on the same Day on which he died, sends forth Blood instead of Water. But, as his Body lay upon the Funeral Pile to be burnt, it was changed into a Bird, by his Mother *Aurora*'s Intercession ; and many other Birds of the same Kind flew out of the Pile with him, which, from his Name, were called *Aves Memnoniæ* : These dividing themselves into two Troops, and, furiously fighting with their Beaks and Claws, with their own Blood, appeased the Ghost of *Memnon*, from whom they sprung.

There was a Statue of this *Memnon*, made of black Marble, and set up in the Temple of *Serapis* at *Thebes* in *Egypt*, of which ^c they relate an incredible Story : For it is said, that the Mouth of this Statue, when first touched by the Rays of the rising Sun, sent forth a sweet and harmonious Sound, as though it rejoiced when its Mother *Aurora* came, but, at the Setting of the Sun, it sent forth a low melancholy Tone, as though it lamented its Mother's Departure.

^a Ovid. *Metam.* l. 9.

^b Ovid. 13. *Metam.*

^c Lucian. in *Philosoph.* Tzetzes *Chil.* 6.

And thus I have told you, *Palæophilus*, all Things, which I thought useful, concerning the Celestial Gods and Goddeſſes.

P. How much am I indebted to you for this, my moſt kind Friend? But what now? Are you going away? Will you not keep your Word! Did you not promiſe to explain *all the Images* in the fabulous *Pantheon*?

M. Never trouble yourſelf; what I undertake I will ſurely perform. But would you have us ſtay here all Day without our Dinner? Let us dine, and we will ſoon return again to our Buſineſs. Come, you ſhall dine with me in my Houſe.

P. Excuse me, Sir; I will not give you that Trouble, I had rather dine at my own Inn.

M. What do you talk of Trouble? I know no Perſon, whoſe Company is more obliging and grateful. Let us go, I ſay: You are not your own Maſter To-day. Obey then.

P. I do ſo; I wait upon you.








PART II.

CHAP. I.

Of the Terrestrial Deities.

SECT. I. SATURN, *his Image, Family, and Actions.*

 O W certainly, since we have dined so well, you will speak, and I shall mind better. Come on: Whereabouts will you have me look?

M. Look upon the Wall on the Right-hand; because it will be ill Luck to begin from the Left: Upon that Wall, which is the second Part of the *Pantheon*, as well as of our Discourse, you see the *Terrestrial Deities* divided into two Sorts; for some of them inhabit both the Cities and the Fields indifferently, and are called in general ^a *the Terrestrial Gods*: But the others live only in the Countries and the Woods, and are properly cal-

^a Dii Terrestres urbes & campos promiscuè incolunt.
led

led ^a the Gods of the Woods. We will begin with the first.

Of the *Terrestrial Gods* (which are so called, because their Habitation is in the *Earth*) the most celebrated are *Saturn*, *Janus*, *Vulcan*, *Æolus*, and *Momus*. The *Terrestrial Goddesses* are *Vesta*, *Cybele*, *Ceres*, the *Muses*, and *Themis*; they are equal in Number to the *Celestial Gods* and *Goddeses*. We will begin with the eldest, *Saturn*, whose Image you see there.

P. Is that decrepid, wrinkled, old Man ^b *Saturn*, with a long Beard, a hoary Head? His Shoulders are bowed like an Arch, and his Jaws are hollow and thin; his Eyes are full of Corruption, and his Cheeks sunk, his Nose flat, his Forehead full of Furrows, his Chin turning up, his Lips black and blue, his little Ears flagging, and his Hands crooked; ^c his right Hand holds a rusty Scythe, and his left Hand a Child, which he is about to devour.

M. It is indeed *Saturn*, the Son of *Terra* (or *Vesta*) and *Cælum*, ^d *Cælus*, or *Cælius*, ^e who was the Son of *Æther* and *Dies*, and the ancientest of all the Gods. This *Cælum* (according to the Story) married his own Daughter *Vesta*, and begat many Children of her, the most eminent of which was *Saturn*, whose Brothers were the *Cyclops*, *Oceanus*, *Titan*, ^f the hundred-handed Giants, and divers others; his Sisters were *Ceres*, *Tethys*, and *Ops*, or *Rhea* (whom he afterwards married.) The Sisters persuaded their Mother *Vesta* to exclude *Titan* or *Titanus*, the eldest Son, and to appoint *Saturn* Heir of his Father's Kingdom. When *Titan* saw the fixed Resolution of his Mother and Sisters, he would not

^a Dii autem sylvestres rure tantum & in sylvis degunt.

^b Virg. 7. *Æneid*. ^c Martian. apud Liliū Gyrāld.

^d Græcè dicitur ἑρᾶνός. ^e Nonn. lib. 21. Dionys. Laet. Placid. in Thebaid. l. 6. ^f Centimani.

strive against the Stream, but voluntarily quitted his Right, and transferred it upon *Saturn*, under Condition, that he should not bring up any Male Children, that so, after *Saturn's* Death, the Kingdom might return to the Children of *Titan*.

P. Did *Saturn* accept that Condition?

M. He not only accepted, but sincerely kept it, whilst he could; but at last his Design was prevented: For when his Wife *Ops* perceived that her Husband devoured all her Male Children, when she brought forth the Twins, *Jupiter* and *Juno*, she sent only *Juno* to him, but sent *Jupiter* to be nursed in Mount *Ida*, by the Priestesses of *Cybele*, who were called *Curetes*, or *Corybantes*. It was their Custom to beat Drums and Cymbals, while the Sacrifices were offered up, and the Noise of them hindered *Saturn* from hearing the Cries of *Jupiter*. By the same Trick she also saved *Neptune* and *Pluto* from her devouring Husband.

P. Was this Artifice ever discovered to *Saturn*?

M. Yes; and he demanded the Boy of *Ops*; but *Ops* wrapped up a Stone in *Swaddling-cloaths*, and delivered that to her Husband, to be devoured instead of *Jupiter*, and *Saturn* swallowed it down in a Moment.

P. What did *Titan* do, when he saw himself cheated, and the Agreement broken?

M. To revenge the Injury done to him, he raised Forces, and brought them against *Saturn*, and, making both him and *Rhea* Prisoners, he bound them, and shut them up together in ^a *Hell*, where they lay, till *Jupiter*, a few Years after, overcame the *Titans*, and set his Father and Mother again at Liberty.

P. I suppose that *Saturn* remembered this Kindness, and favoured *Jupiter* afterwards.

M. On the contrary, he strove to take away his Life, ^b because he heard by an Oracle, that he should

^a In Tartaro.

^b Enn. in Eumero.

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P. I suppose that *Saturn* remembered this Kindness, and favoured *Jupiter* afterwards.

M. On the contrary, he strove to take away his Life, ^b because he heard by an Oracle, that he should

^a In Tartaro.

^b Enn. in Euemero.

be driven out of his Kingdom by a Son, as in Reality he was afterwards : For *Jupiter* deposed him from the Throne, and expelled him from the Kingdom, because he had conspired to take away his Life. ^a Besides this, when he found *Saturn* almost drunk with Mead, he bound him and gelt him, as *Saturn* had gelt his Father *Cœlum* before with his Sickle.

P. And whither did *Saturn* go after he had lost his Kingdom ?

M. Into *Italy*, ^b which was anciently called *Saturnia* from him. He lived there with King *Janus* ; and that Part of *Italy*, in which he lay hid, was afterwards called *Latium*, and the People *Latini*, as ^c *Ovid* observes. King *Janus* made *Saturn* Partner of his Kingdom ; upon which ^d *Saturn* reduced the wild People (who wandered up and down before like Beasts) to civil Society, and joined them to each other, as it were, in *Chains of Brass*, that is, by the *Brass-Money* which he invented ; and therefore, on one Side of the Money was stamped a *Ship*, ^e because *Saturn* came thither in a *Ship* ; and, on the other Side, was stamped a *Janus Bifrons*. But, although the Money was *Brass*, ^f yet this was the Golden Age, in which *Saturn* lived, when (as ^g the Poets, who magnify the Happiness of that Age, would persuade us) the Earth, without the Labour of ploughing

^a Statius 3 Thebaid. Claud. 1. de Raptu Proserpinæ.

^b Virg. Æn. 8. Cyprian de Idolorum Vanitate.

^c *Inde diu Genti mansit Saturnia nomen :*

Diæa fuit Latium terra, latente Deo. Fast. 1. 1.

The Name *Saturnia* thence this Land did bear,

And *Latium* too, because he shelter'd here.

^d Diodor. 1. 5. Biblioth.

^e *At bona posteritas puppim signavit in ære,*

Hospitis adventum testificata Dei. Ovid. Fast. 1. 3.

A Ship by th' following Age was stamp'd on Coin,

To shew they once a God did entertain.

^f Virg. 1. Georg.

^g Vide Tibull. Hesiod. Pherecrat.

Trag. ap. Justin. 1. 41.

Martial. 1. 12. Epigr. 73.

and sowing brought forth its Fruits, and all Things were common to all; there were no Differences nor Contentions amongst any, for every Thing happened according to every body's Mind. ^a *Virgil* hath given an elegant Description of this happy Age in the 8th Book of his *Æneids*. ^b *Ovid* likewise describes it; and ^c *Virgil* again in another Place.

^a *Primus ab æthereo venit Saturnus Olympo,
Arma Jovis fugiens, & regnis exul adeptis.
Is genus indocile ac dispersum montibus altis
Composuit, legesque dedit. Latiumque vocare
Maluit, his quoniam latuisset tutus in oris:
Aureaque, ut perhibent, illo sub rege fuere
Sæcula, sic placida populos in pace regebat.*

Then Saturn came, who fled the Pow'rs of Jove,
Robb'd of his Realms and banish'd from above:
The Men dispers'd on Hills to Town he brought,
The Laws ordain'd, and civil Customs taught,
And *Latium* call'd the Land, where safe he lay
From his unduteous Son, and his usurping Sway:
With his wild Empire Peace and Plenty came;
And hence the *Golden Times* deriv'd their Name.

^b *Signabat nullo limite fessor humum.* *Amor. l. 3.*
The Delves made nor Bound, nor Balk.

^c *Nec signare quidem aut partiri limite campum
Fas erat.* *Georg. l. 8.*

No Fences, parted Fields, no Marks, nor Bounds
Distinguish'd Acres of litigious Ground.

SECT. II. Names of SATURN.

MANY derive the Name *Saturnus* (or *Saturnus*, as they anciently pronounced it) ^a from *Sowing*, because he first taught the Art of *Sowing* and *Tilling the Ground* in Italy; and therefore he was esteemed the God

^a *Saturnus dictus est à Satu, sicut à Portu Portunus, & à Neptu Neptunus. Festus, Servius in 7. Æneid. Lips. 3. Saturnal.*

of Husbandry, and called by the Romans *Stercutius*, because he first fattened the Earth with Dung: He is therefore painted with a Sickle with which the Meadows are mowed, and the Corn is cut down. This Sickle was thrown into *Sicily*, and there fell within a City, which was formerly called *Trepanum*, and since *Trepano* from ^a thence: Though others affirm, that this City had its Name ^b from that Sickle which *Ceres* had from *Vulcan*, and gave the *Titans* when she taught them to mow. But others say, the Town had its Name, because it was crooked and hollow, like a Sickle. Indeed *Sicily* is so fruitful in Corn and Pasture, that the Poets justly imagined that the Sickle was kept there.

2. Again, *Saturnus* is derived from that ^c Fulness which is the Effect of his Bounty when he fills the Bellies of the People with Provisions; as his Wife was called *Ops*, ^d because *she helps the Hungry*. Others affirm, that he is called *Saturn*, ^e because he is *satisfied with the Years* that he devours; for *Saturn* and *Time* are the same.

3. Lastly, others think that this Name is given him, because he is ^f the *Former of the Mind*; because he creates Sense and Understanding in the Minds of Men, and perfects them with Precepts and Prudence.

^a Falx, enim Græcè dicitur *Δρέπανον*, Apollod. 1. 4. Argon.

^b Ovid. Fastorum.

^c A Saturando, quasi faturet populos annonâ.

^d Quòd Esurientibus opem ferat.

^e Quòd ipse faturetur annis quos ipse devorat. Cicero 2. de Nat. Deorum.

^f Saturnus quasi fator iē, id est, qui mentem, sensumque creat. Apollophan. apud Fulgentium.

SECT. III. *The Sacrifices and Festivals,*
SATURNALIA.

MEN only were sacrificed to *Saturn*, because he was delighted, as they thought, with human Blood; wherefore the Gladiators were placed under his Protection, and fought at his Feasts. ^a The Romans esteemed him an infernal God, as *Plutarch* says, because the Planet *Saturn* is malignant and hurtful; yet he is commonly reckoned a Terrestrial God. Those who sacrificed to him had their Heads bare, and his Priests wore scarlet Garments. On his Altar were placed wax Tapers lighted, because by *Saturn* Men were reduced from the Darkness of Error to the Light of Truth.

The Feasts ^b *Saturnalia*, in the *Greek* Language Κρόνια, [*Cronia*] were instituted either by *Tullus*, King of the Romans, or, if we believe *Livy*, by *Sempronius* and *Minutius*, the Consuls. ^c Till the Time of *Julius Cæsar* they were finished in one Day, on the Ninetcenth of *December*; but then they began to be celebrated in three Days, and afterwards in four or five, by the Order of *Caligula*: And some write, that they have lasted seven Days; and from hence they called these Days ^d the first, the second, and the third Festivals of *Saturn*, &c. And when these Days were added to the Feast, the first Day of celebrating it was the Seventeenth of *December*.

Upon ^e these Festival Days, 1. The Senate did not sit. 2. The Schools kept Holy-day. 3. Presents were sent to and fro amongst Friends. 4. It was unlawful to

^a Macrobius. 1. Saturnalia. c. 10. Tertullianus. de Testimonio. Animæ & de Pallio. ^b Dionysius Halicarnassensis. l. 2. ^c Lipsius. Saturnalia. 1. Dio. l. 59 & 60. Suetonius. in Caligula. Cicero ad Atticum. 13. Epist. 50. ^d Prima, secunda, tertia, Saturnalia. ^e Martial. 7. Epigram. 27. Plinius. 8. Epist. 7. Martialis. passim Dio. l. 53. Athenæus. 14. Seneca. Epist. proclaim

proclaim War, or execute any Offenders. 5. Servants were allowed to be jocose and merry towards their Masters; as we learn from ^a *Ausonius*. 6. Nay, the Masters waited on the Servants, who sat at Table, in Memory of that Liberty which all enjoyed in ancient Times in *Saturn's* Reign, when there was no Servitude. 7. Contrary to the Custom, ^b they washed them as soon as they arose, as if they were about sitting down to Table. 8. And lastly, ^c they put on a certain Festival Garment, called *Synthesis*, like a Cloak of Purple or Scarlet Colour, and this Gentlemen only wore.

^a *Aurea nunc revocet Saturni Festa December;
Nunc tibi cum Domino ludere, verna, licet.* Ecl. de Men.
December now brings *Saturn's* merry Feasts,
When Masters bear their sportive Servants Jests.
^b *Tertul.* apud *Lipf.* ^c *Petron.* *Arbiter.*

SECT. IV. *The Historical Sense of the Fable.* *By SATURN is meant NOAH.*

ALthough it is generally said, that ^a *Saturn* was *Nimrod*, the Founder of the Empire of *Babylon*, yet I am more inclined to believe the Opinion of ^b *Bochartus*, who maintains that *Saturn* and *Noah* were the same. These Reasons, which he brings, seems persuasive.

1. In the Time of *Noah* ^c the whole Earth spake *one Language*; and the ancient *Mythologists* say, that the Beasts understood this Language. And it is said, ^d that in *Saturn's* Age there was but *one Language*, which was common to Men and Brutes.

2. *Noah* is called, in the *Hebrew Language*, ^e *a Man of the Earth*; that is, *an Husbandman*, according to the usual Phrase of Scripture, which calls a Soldier ^f *a Man of War*; a strong Man, ^g *a Man of the Arms*; a Mur-

^a *Berosus*, l. 3. ^b *Bochart.* in suo *Phaleg.* l. 1. c. 1.
^{3.} *Genesis* xi. ^c *Plato* in *Politicis.* ^d *Vir terræ*, *Genesis*
ix. 20. ^e *Josh.* v. 4. ^f *Job.* xxii. 8. ^g *Vir Brachiorum.*
derer,

derer, ^a *a Man of Blood*; an Orator, ^b *a Man of Words*; and a Shepherd, ^c *a Man of Cattle*. Now Saturn is justly called *a Man of the Earth*, because he married *Tellus*, whose other Names were *Rhea* and *Ops*.

3. As *Noah* was the first *Planter of Vineyards*, so the ^d Art of cultivating Vines and Fields is attributed to *Saturn's* Invention.

4. As *Noah* was once overcome with Wine, because perhaps he never experienced the Strength of it before; ^e so the *Saturnalians* did frequently drink excessively, because *Saturn* protected drunken Men.

5. As *Noah* cursed his Son *Ham*, because he saw his Father's Nakedness with Delight; ^f *Saturn* made a Law, that whosoever saw the Gods naked should be punished.

6. *Plato* says ^g that *Saturn* and his Wife *Rhea*, and those with them, were born of *Oceanus* and *Thetis*: And thus *Noah*, and all that were with him, were as it were new born out of the Waters of the Deluge, by the Help of the Ark. And if a Ship was stamped upon the ancient Coins, ^h because *Saturn* came into *Italy* in a Ship; surely this Honour belonged rather to *Noah*, who in a Ship preserved the Race of Mankind from utter Destruction.

7. Did *Noah* foretel the *Coming of the Flood*? So did *Saturn* foretel ⁱ that there should be great *Quan-*

^a 2 Sam. xvi. 17. ^b Exod. x. ^c Gen. xlv. 32. ^d Au-
rel Victor. de Origine Gentis Romanæ. ^e Macrobi. Satur-
nal. 1. c. 6. Lucian. in Ep. Sat. ^f Callimachus in Hymn.

^g Κρόνος καὶ Ῥέα ὅσοι μετὰ τούτων, &c. id est, Saturnus &
Rhea & qui cum illis fuere ex Oceano & Thetide nati per-
hibentur. *Plato* in Timæo. ^h Plutarch. in Πρωκλῆος.

Κρόνος προσημαίνειν ἵσσεσθαι πολλῆς ὀμβρῶν, &c. id est, Saturnus
prænunciat magnam imbrium vim futuram, & fabricandam
esse arcam, & in ea cum volucris, reptilibus, atque juncen-
tis esse navigandum. ⁱ Alex. Polyhistor. apud Cyril. contra
Julian. 1. 1.

tities of Rain, and an Ark built, in which Men, and Birds, and creeping Things should all sail together.

8. *Saturn* is said to have devoured all his Sons, but these three, *Jupiter*, *Neptune*, and *Pluto*. So *Noah*, the Pastor and Prophet, and as it were the Father of all Mortals, may be said to have condemned and destroyed all Men, ^a because he foretold that they would be destroyed in the Flood. For, in the Scripture-Phrase, the Prophets are said to *do the Thing which they foretel shall be done hereafter*. Thus when the ^b Prophet says, *when I came to destroy the City*; he means, *when I came to foretel, that the City should be destroyed*. But as *Saturn* had three Sons left to him not devoured; so had *Noah* three, *Shem*, *Cham*, and *Japhet*, who were not destroyed in the Flood.

Furthermore, these Reasons may persuade us that *Noah's* Son *Cham* is *Jupiter*: 1. His *Hebrew* Name *Ham* is by many called *Cham*, from whence it is plain, the *Egyptians* had the Name ἀμῶν [*Amoun*] and the *Africans*, *Ammon* or *Hammon*. 2. *Cham* was the youngest Son of *Noah*, as *Jupiter* was of *Saturn*. 3. *Jupiter* is feigned to be ^c *Lord of the Heavens*; thus *Cham* had *Africa*, which Country is esteemed nearer the Heavens than other Countries, because it has the Planets vertical. 4. *Jupiter* gelded his Father, which Stones seem to be taken from the twenty-second Verse of the ninth Chapter of *Genesis*, where it is written, *And Ham saw the Nakedness of his Father, and told; or, and cut off;* ^d for so it might, by Mistake, be read in the *Hebrew* Tongue, by altering only one or two Vowels.

Japhet is the same with *Neptune*; ^e for as *Neptune* had the Command of the Sea, so the *Islands* and *Peninsula's* fell chiefly to *Japhet's* Lot.

^a Hebrews xi. 7. ^b Ezek. xliii. 2. ^c Callimach. Hymn. ad Jovem. Lucan. 2. 9. ^d *Et nuncia-vit*, vajagged, pro quo facile legi potuit vejaggod, id est, *abscidit*; tum maxime cum vocalia puncta nulladum erant subscripta consonantibus. ^e Lactantius de falsa Religione, l. 1. c. 1.

But how shall we prove that *Sem* was *Pluto*? What carried him into Hell? Not his Piety and Holiness, by which he excelled his Brothers, and glorified his own Name: But, perhaps, because he was so holy, and so great an Enemy to Idolatry, the Idolaters hated him whilst he lived, and endeavoured to blacken his Memory when he died, by sending him to the *Stygian* Darkness, and putting into his Hand the Sceptre of Hell.

S E C T V. *A Philosophical Sense of the Fable.* SATURN, TIME.

THE *Greek* ^a Words signifying *Saturn* and *Time* differ only in one Letter; from whence it is plain, that, by *Saturn*, *Time* may be meant. And, on this Account, ^b *Saturn* is painted devouring his Children, and vomiting them up again; as indeed *Time* devours and consumes all Things which it has produced, which at length revive again, and are as it were renewed.

Or else, Days, Months, and Years are the Children of *Time*, which he constantly devours and produces anew.

Sometimes he is painted in the Midst betwixt two young Boys and two Girls; and *Time* is surrounded by the different Seasons of the Year, as Parents are by their Children.


Lastly, as *Saturn* has his *Scythe*, so has *Time* too, with which he mows down all Things; neither can the hardest Adamant withstand the Edge thereof.

^a Κρόνος, Saturnus, χρόνος Tempus.

^b Cicero 2. de Nat. Orph. in Hymn. ad Saturn. Æschyl. in Eumen.

C H A P. II.

S E C T. I. J A N U S, *his Image.*

P.  Strange ! What is this ? An Image with two Faces, and one Head only !

M. It is so ; and by those Faces he sees the Things placed both before and behind him. It is *Janus* the ^a *two-faced* God ; holding a Key in his Right-hand, and a Rod in his Left. Beneath his Feet you see twelve Altars. If he could lay aside that Rod and Key, perhaps, according to his Custom, he would express to you the Number Three-Hundred with one Hand, and the Number Sixty-Five by the other ; by differently moving, bending, and weaving his Fingers.

P. I do not thoroughly understand your Meaning.

M. You will presently clearly and perfectly understand both what I say, and what you see with your Eyes. Stay a little, till I explain the Four most remarkable Names of this God : For, in so doing, I shall not only explain this Picture, but also tell you whatever Things are necessary concerning *Janus* in this Place.

^a Bifrons Deus, Ovid.

S E C T. II. *Names and Actions of JANUS.*

SOME ^a say that *Janus* was the Son of *Cælus* and *Hecate* : And that his Name was given him ^b from a Word signifying to go or pass through. *From whence it is, that* ^c *Thorough-fares are called, in the Plural Num-*

^a Arnob. cont. Gentes.

^b Janus quasi Eanus *ab eundo*.

^c Unde fit, ut transitiones perviæ Jani (plurali numero) foreque in liminibus profanarum ædium januæ dicerentur. Cic. 2. de Nat. 3.



ber, Jani; and the Gates before the Doors of private Houses, Januæ. A Place at Rome was called *Janus*,^a where were three Images of *Janus*: in this Place Usurers and Creditors always met to pay and receive Money. And this Place is mentioned both by ^b *Tully* and ^c *Horace*.

As he is painted with two Faces, so he is called by *Virgil* ^d *Bifrons*, and by *Ovid* ^e *Biceps*: Because, so great was his Prudence, that he saw both the Things past, and those which were future. Or, else, because by *Janus* the World was thought to be meant, viewing with its two Faces the principal Quarters of it, the East and West. He is also described ^f *with four Faces*, from the four Quarters of the World; because he governs them by his Counsel and Authority. Or because, as he is Lord of the Day, with his two Faces, he observes both the Morning and the Evening; as ^g *Horace* says.

When *Romulus*, King of the Romans, made a League with *Tatius*, King of the Sabines, they set up an Image of *Janus Bifrons*, intended thereby, to represent ^h both Nations, between which the Peace was concluded,

^a Acron. in Horat. l. 2. Sat. 8. ^b Viri optimi ad medium Janum sedentes. Cicero de Offic. 2. Dempster. in Paralip. ^c Inus & summus Janus. Horat. l. 1. ep. 1. ^d Virg. 12 *Æneid*.

^e *Jane Biceps anni tacitè labentis imago,
Solus de superis, qui tua terga vides.*
Thou, Double Pate, the sliding Year dost shew,
The only God that thine own Back canst view.

^f *Quadrifrons.*

^g *Matutine pater, seu Jane, libentior audis,
Unde homines operum primos vitæque labores
Instituunt* —

Old *Janus*, if you please, grave two-fac'd Father,
Or else bright God o'the Morning, chuse you whether,
Who dat'st the Lives and Toils of mortal Men.

^h *Effecerunt simulacrum Jano Bifronti quasi ad imaginem
duorum populorum.* Servius in 12 *Æneid*.

Numa afterwards built a Temple, which had double Doors, and dedicated it to that same *Janus*. When *Falisci*, a City of *Hetruria*, was taken, ^a there was an Image of *Janus* found with four Faces; whereupon the Temple of *Janus* had four Gates. But of that Temple we shall speak by and by.

He was called *Turnkey*, or *Club-bearer*, [*Claviger*] from the *Rod* and *Keys* in his Hands. He held the Rod, because he was the ^b *Guardian of the Ways*; and the Keys, for these Reasons:

1. He was the Inventer of Locks, Doors, and Gates, which are called *Januæ*, after his Name; and himself is called ^c *Janitor*, because Doors were under his Protection.

2. He is the *Janitor* of the Year, and of all the Months; the first of which takes the Name of *January* from him. To *Juno* belong the Calends of the Months, and she committed them to his Care, wherefore he is called by some *Junonius*, and ^d *Martial* takes Notice, that the Government of the Year was committed to him; for which Reason, ^e twelve Altars were dedicated to him, according to the Number of the Months; as there were also twelve small Chapels in his Temple. ^f The *Consuls* were, among the *Romans*, inaugurated in the Temple of *Janus*, who were from thence said ^g to open the Year. Upon the Calends of *January* (and as *Macrobius* says on the Calends of *March*) a new Laurel was hung

^a Captis Faliscis inventum est simulacrum Jani Quadri-frontis, Servius in 7. *Æneid*. ^b Rector viarum. Lil. Gyr.

^c Grace Ευαῖτος.

^d *Annorum, nitidique sator pulcherrime mundi.*

Gay Founder of the World, and of our Years.

Mart. 1. 10. *Epigr.* 28.

^e Var. lib. Human. Sidon. Apollin. Carm. 7. 1. Sat. c. 12. ^f Sidon. *ibid.* ^g Aperire annum. Vide Lexicogr.

upon the Statue of *Janus*, and the old Laurel taken away; of which Custom ^a *Ovid* makes mention.

P. Was this done, because he was the Inventer of Laurel Garlands?

M. *Pliny* thought not, but believed this Custom was occasioned, because *Janus* rules over the Year; ^b *The Statue*, says he, of *Janus*, which was dedicated by *Numa*, had its Fingers so composed, as to signify the Number of Three-hundred sixty-five Days; to shew that *Janus* was a God, by his Knowledge in the Year, and Time and Ages. ^c He had not these Figures described on his Hand, but had a peculiar Way of numbering them, by bending, stretching, or mixing his Fingers; of which Numeration many are the Opinions of Authors.

3. He holds a Key in his Hand, because he is, as it were, the ^d Door through which the Prayers of Mankind have Access to the Gods. For, in all the Sacrifices, Prayers were first offered up to *Janus*. And *Janus* himself gives the same Reason, ^e as we find in *Ovid*, why, before Men sacrificed to any of the other Gods, they first offered Sacrifice to him. But *Festus* gives another

^a *Laurea Flaminicus, quæ toto perstitit anno,
Tollitur, & frondes sunt in honore novæ.* Fast. l. 3.

The Laurel, that the former Year did grace,
T' a fresh and verdant Garland yields his Place.

^b Quòd *Janus Geminus à Numâ Rege dicatus digitis ita figuratis ut trecentorum quinquaginta quinque (sexaginta quinque alii legunt) dierum notâ, per significationem anni, temporis, & ævi, se Deum indicaret. Plinius. Vide etiam Athen. l. 34. c. 7. & Lil. Gyr. ^c Tiraq. Lil. Gyr. Apuleii 2. Apol. &c. ^d Arnob. contra Gentes.*

^e ——— *Cur quemvis aliorum numina placem,
Janè, tibi primum thura merumque fero?
Ut possis aditum per me, qui limina servo,
Ad quoscunque voles, inquit, habere deos.* Ovid. Fast. l. 1.
Why is't that, tho' I other Gods adore,
I first must *Janus'* Deity implore?
Because I hold the Door, by which Access
Is had to any God you would address.

Reason why Prayers and Sacrifices were, in the first Place, offered to *Janus*; to wit, *because Men thought that all Things took their Being from Janus, therefore they first made their Supplications to him as to a common Father.* For though the Name ^a *Father* is given to all the Gods, yet *Janus* was particularly called by this Name. He first built Temples and Altars, ^b and instituted Religious Rites, and ^c *for that Reason amongst others, says one, in all Sacrifices they begin their Rites by offering Bread, Corn, and Wine to Janus, before any Thing is offered to any other Deity.* Frankincense was never offered to him, though *Ovid* mentions it in the Verses adjoined, which therefore he infers either by Poetical License, or only in respect to the Sacrifices which were in use in his Time. For as ^d *Pliny* writes, *They did not sacrifice with Frankincense in the Times of the Trojans.* Neither does *Homer* in the least mention Frankincense in any Place, where he speaks concerning Sacrifices; which so exact an Author would never have omitted, if it had been in use. Neither do I find a *Greek* Word that properly signifies *Thus*; for *ἴθω*, [*Thwon*] or *ἴθων*, [*Thwion*] signifies not only *Thus*, but any odoriferous Smell. He was also called *Patulcius* and *Clusius*, or *Patulacius* and *Clusius*; from ^e *opening and shutting*; for in the Time of the War *Janus's* Temple was open, but shut in Time of Peace. This Temple was founded by *Romulus* and *Tatius*, and, as I said before, *Numa* ordained that it should be opened when the *Romans*

^a Quòd fuerit omnium primùs à quo rerum omnium factum putabant initium: Ideo ei supplicabant velut parenti. Felsus, l. 3. in verbo *Chaos*. ^b Virg. *Æneid.* 8. Juvenal. Sat. 6. Servius in 2 *Georg.* ^c Proptereaue in omni sacrificio perpetua ei præfatio præmittitur, sarque illi & vinum prælibatur, Fab. Pict. l. 1. de Ant. Lat. ^d Iliacis Temporibus Thure non supplicatum, Plin. l. 13. c. 1. Vide Dempst. in Paralip. ^e à patendo vel patefaciendo & claudendo. Servius in 1. *Æneid.* Claud. de Hon. 6. Conf.

waged War, but that when they enjoyed Peace. It is open in Time of War, because a Spring of hot Water rose out of the Place where this Temple stands, when *Romulus* fought with the *Sabines*, and forced the Enemy to march away; therefore in War they opened that Temple, hoping for the same or the like Assistance; or, it may be, rather, ^a because they that go to War, ought to think of Peace, and wish for a quick Return into their Native Country.

Ovid mentions both these Names of *Janus* in a ^b Distich, and *Virgil* describes ^c the Manner and Occasion of opening his Temple, and the ^d Consequences of

^a Serv. in 7. *Æneid*.

^b *Nomina ridebis, modo namque Patulcius idem,
Et modo sacris Clusius ore vocor.*

The Priest this Moment me *Patulcius* calls, and then
Next Moment me he *Clusius* names again.

^c *Sunt geminae belli portæ (sic nomine dicunt)
Religione sacræ & sævi formidine Martis.*

*Centum ærei claudunt vœtes æternaque ferri
Robora; nec custos absistit limine Janus.*

*Has ubi certa sedet patribus sententia pugnae,
Ipse Quirinali trabea cinctuque Gabino*

Insignis, referat stridentia limina Consul. *Æneid. l. 7.*

Two Gates of Steel (the Names of *Mars* they bear)

And still are worshipp'd with religious Fear,

Before his Temple stand; the dire Abode

And the fear'd Issues of the furious God,

Are fenc'd with brazen Bolts; without the Gates

The weary Guardian *Janus* doubly waits.

Then when the sacred Senate votes the Wars,

The *Roman* Consul their Decree declares,

And in his Robes the sounding Gates unbars.

^d *Aspera tum positis mitescent sæcula bellis:*

Cona fides, & Vesta, Remo cum fratre Quirinus

Jura dabunt: diræ ferro & compagibus arctis

Claudentur belli portæ, Furor impius intus,

Sæva sedens super arma, & centum vinctus ahenis

Post tergum nodis, fremit horridus ore cruento.

Then

of shutting it again. It is very strange, that within the Space of seven hundred Years, this Temple of *Janus* was shut only ^a thrice; once by *Numa*; the second Time by the Consuls *Marcus Attilius* and *Titus Manlius*, after the *Carthaginian War*: And lastly, by *Augustus*, after the Victory at *Actium*.

Then dire Debate, and impious War shall cease,
 And the stern Age be soften'd into Peace:
 Then banish'd Faith shall once again return,
 And Vestal Fires in hollow Temples burn;
 And *Remus* with *Quirinus* shall sustain
 The righteous Laws, and Fraud and Force restrain.
Janus himself before his Fane shall wait,
 And keep the dreadful Issues of his Gate
 With Bolts and iron Bars. Within remains
 Imprison'd Fury, bound in brazen Chains;
 High on a Trophy rais'd of useless Arms
 He sits, and threatens the World with vain Alarms.
^a Liv. l. 2. Oros. l. 5. cap. 12. Dio. l. 51.

SECT. III. *An Explanation of the Fable.* *JANUS, the Emblem of PRUDENCE.*

WE may see in this Story of ^b *Janus* (whom some call *Noah*, some *Ogyges*, some a Priest, a Philosopher, and a Divine; and some an ancient King of *Italy*, who was the Founder of the Town *Janiculum*) in this Fable of *Janus* we may behold, I say, the Representation of a very prudent Person; whose Wisdom, ^c *Tully* says, consists in the Remembrance of Things past, and in the Foresight of Things to come. The prudent Man ought therefore to have, as it were, two Faces; that according to his natural Sagacity of Mind and Ripeness of Judgment, observing both Things past and fu-

^b Munst. 2. Cosm. 9. Fab. Pict.

^c In præteritorum Memoria & Providentia futurorum. Tal. de Senectute.


ture, he may be able to discern the Causes and Beginnings, the Progress, and, as it were, the fore-running Accidents of all Things; that he may be able to draw Likenesses, to make Comparisons, to observe Consequences, and perceive Futurities; and, by a *wise Connection* of Causes and Events, be able to join Things present with Things to come, and Things future with Things past.

The prudent Person has the Key of all Things: Nothing is so obscure, that his Understanding cannot comprehend; nothing is so secret and private, that his Consideration and Care cannot detect and lay open; nothing so hard and intricate, that his Quickness and Dexterity cannot explain and unfold. With this Key he examines all the Ways of Business, and finds which are the most proper; he sees the Disposition of Times, and the Exigencies of Affairs; he removes the Difficulties and the Bars that lie in his Way; he publishes as much as is useful, and conceals closely whatsoever will be hurtful to him. With this Key he lays open for himself a Passage into the Friendship of others, he insinuates himself into the inward Recesses of their Breasts; he learns their most secret Counsels, their most reserved Thoughts; he resolves Mysteries, and penetrates Things unknown, and seeks and finds, and views Objects the most remote from the common Sense of the World.

Janus first instituted Altars, Temples, and Sacrifices. Thus it is a Sign of the highest Prudence and Understanding to pay due Honour to the Almighty, to reverence his Power, to propagate his Worship, and magnify his Glory. And as Men offered first to *Janus* in all Sacrifices, because of his exemplary Holiness and Piety; so how much the more Worship Men pay to God, so much the more Honour shall they receive both from God and Men, as the Precepts and Examples in the Holy Scripture do abundantly testify.

C H A P. III.

S E C T. I. VULCAN.

P.  Heavens! I think I see a *Blacksmith* among the Gods.

M. Very true: He is both a *Smith* and a God, by Name *Vulcan*. He has a Shop in the Island *Lemnos*, where he exercises his Trade, and where, though he is a God himself, he made *Jupiter's* Thunder, and the Arms of the other Gods.

P. If he was a God, what Misfortune drove him to the Forge, and tied him to such a nasty Employment?

M. His Deformity, I believe. ^a He was born of *Jupiter* and *Juno*; some say, of *Juno* only; and being contemptible for his Deformity, he was cast down from Heaven into the Island *Lemnos*, (whence he is called *Lemnius*;) he broke his Leg with the Fall, and if the *Lemnians* had not caught him when he fell, he had certainly broke his Neck; he has ever since been lame. In Requital of their Kindness, he fixed his Seat amongst them, and set up the *Craft of a Smith*; teaching them the manifold Uses of Fire and Iron; and, from softening and polishing Iron, ^b he received the Name *Mulciber*, or *Mulcifer*.

This nasty deformed *Smith*, which you will wonder to hear, obtained in Marriage the most beautiful Goddess *Venus*; and not long after, when he caught her and *Mars* committing Adultery, he linked them together with Chains, and exposed them to the Laughter of all the Gods. He desired mightily to marry *Minerva*, and *Jupiter* consented, yielding up the Virgin

^a Phurnut. de Nat. Deor. Hesiod. Lucian. de Sacrific. Virg. *Æneid.* 6. ^b à mulcendo ferro. Vide Lucan. l. 3.



to the Will of this nasty Wretch. But she resisted his Attempts, and in the Struggle his Nature fell from him upon the Earth, and produced the Monster *Erichthonius*, *Erichtheus*, or *Erichthonicus*, who was a Boy with Dragon's Feet; to hide the monstrous Deformity of which, he first invented Chariots. *Jupiter* (as I said) consented that *Vulcan* should marry *Minerva*, if he could overcome her Modesty. For, when *Vulcan* made Arms for the Gods, *Jupiter* gave him Leave to chuse out of the Goddeses a Wife, and he chose *Minerva*: But he admonished *Minerva*, at the same Time, to refuse him, and preserve her Virginity, as she did admirably well.

At *Rome* were celebrated the *Fulcania*, ^a Feasts in Honour of *Vulcan*; at which they threw Animals into the Fire to be burnt to Death. The *Athenians* instituted other Feasts to his Honour called *Chalcea*. A Temple besides was dedicated to him upon the Mountain ^b *Ætna*, from which he is sometimes named *Ætneus*. This Temple was guarded by Dogs, ^c whose Sense of Smelling was so exquisite, that they could discern, whether the Persons that came thither were Chaste and Religious, or whether they were Wicked: They used to meet, and flatter, and follow the Good, esteeming them the Acquaintance and Friends of *Vulcan* their Master; but they barked and flew at the Bad, and never left off tearing them, 'till they had driven them away.

P. I have heard, unless I am mistaken, that this *Vulcan*, by *Jupiter's* Command, made a living Woman. Is it true?

M. It is a comical Thing to expect Truth in Fables. It is indeed feigned, that the first Woman was fashioned by the Hammer of *Vulcan*, and that every God

^a Ita dictus ἀπὸ τῆς ἐρίδος καὶ ἁβύδος, ex contentione & terra. Vide Virg. 3 Georg.

^b Var. ap. Lil.

^c Pollux, l. 7. apud Lil. Gyr.

gave her some Present, whence she was called *Pandora*. *Pallas* gave her Wisdom, *Apollo* the Art of Musick, *Mercury* the Art of Eloquence, *Venus* gave her Beauty, and the rest of the Gods gave her other Accomplishments. ^a They say also, that when *Prometheus* stole Fire from Heaven, to animate the Man which he had made, *Jupiter* was incensed, and sent *Pandora* to *Prometheus* with a sealed Box, but *Prometheus* would not receive it. He sent her with the same Box again to the Wife of *Epimetheus*, the Brother of *Prometheus*; and she, out of a Curiosity natural to her Sex, opened it, which as soon as she had done, all Sorts of Diseases and Evils, with which it was filled, flew amongst Mankind, and have infested them ever since. And nothing was left in the Bottom of the Box, but *Hope*.

^a *Paufan. in At.*

SECT. II. *The Cyclops, Servants to VULCAN.*

P. **W**HAT black, nasty, one-eyed Fellows are those?

M. They are *Vulcan's* Servants, and work with him in his Shop. They were called ^b *Cyclops*, because they had but one Eye, which was in the Middle of their Foreheads, of a *Circular Figure*: *Neptune* and *Amphitrite* were their Parents. And the ^c Names of three of them were *Brontes*, *Steropes*, and *Pyracmon*; besides

^b *Ἀκύκλῳ* circulus, & ὀφθαλμῷ oculus.

^c *Ferrum exercebant vasto Cyclopes in antro.*

Brontesque, Steropesque, ἔνδον nudus membrâ Pyracmon.

On their eternal Anvils here he found

The Brethren beating, and the Blows go round. *Virg.*
which,

which, there were many more whose Names are not mentioned, who all exercised ^a the Art of Smithery under *Vulcan*, as we are taught by *Virgil*.

^a ——— *Alii ventosis follibus auras
Accipiunt redduntque: alii stridentia tingunt
Æra lacu: gemit impositis incudibus antrum.
Illi inter sese multa vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum.*
One stirs the Fire, one the Bellows blows.
The hissing Steel is in the Smithy drown'd;
The Grot with beaten Anvils groans around:
By Turns their Arms advance, in equal Time;
By Turns their Hands descend, and Hammers chime;
They turn the glowing Mass with crooked Tongs:
The fiery Work proceeds with rustic Songs.

SECT. III. CACUS and CÆCULUS, Sons of VULCAN and POLYPHEMUS.

CACUS was the vilest of Rogues, his Name was given him ^b from his Wickedness. He tormented all *Latium* with his Fires and Robberies; living like a Beast in a dismal Cave. He stole *Hercules's* Oxen, and dragged them backwards by their Tails into his Cave, that so the Track of their Feet might not discover this Repository of his Thefts. But *Hercules*, passing by, heard the Lowing of the Oxen in the Cave, broke open the Doors, and seizing the Villain, ^c put

^b Ἀπὸ τοῦ κακῆ, à malo.

^c ——— *Cacum in tenebris incendia vana vomentem
Corripit, in nodum complexus; & angit inherens
Elisos oculos, & siccum sanguine guttur.* Virg. *Æn.* 8.
The Monster spewing fruitless Flames he found;
He squeez'd his Throat, he wreath'd his Neck around,
And in a Knot his crippled Members bound:
Then from the Sockets tore his burning Eyes;
Roll'd on a Heap the breathless Robber lies,

him to Death. ^a His Cave was so dark that it admitted not the least Ray of Light. The Floor of it was red with the Blood perpetually shed upon it, and the Heads and Limbs of the Men he had murdered were fastened to the Posts of the Doors.

Cæculus also lived by Plunder and Robbery. He was so called from the Smallness of his *Eyes* (it is thought the noble Family of the *Cæcili* at *Rome* derived their Original from him.) Whilst his Mother sat by the Fire, a Spark flew into her Lap; hereupon she grew big with Child, and, within the usual Time, she brought forth this Son; who was afterwards the Founder of the City *Prænestæ*. ^b Others say, that the Shepherds found *Cæculus* unhurt in the Midst of the Fire, as soon as he was born; from whence he was thought to be the Son of *Vulcan*.

To these *Servants* and *Sons* of *Vulcan*, add the Shepherd *Polyphemus*, a Monster not unlike them, born of *Neptune*. For, he had but one Eye in his Forehead like the *Cyclops*; and he got his Living by Murders and Robberies, like *Cacus* and *Cæculus*. ^c This

^a *Hic spelunca fuit vasto submota recessu
Semihominis Caci; facies quam dira tegebat
Solis inaccessam radiis; semperque recenti
Cæde tepebat humus; foribus affixa superbis
Ora virum tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes magna se mole ferebat.*

^b 'Twas once a Robber's Den, inclos'd around
With living Stone, and deep beneath the Ground.
The Monster *Cacus*, more than half a Beast,
This Hold, impervious to the Sun, possess'd;
The Pavements ever foul with human Gore;
Heads, and their mangled Members, hung the Door.
Venus this Plague begot; and, like his Sire,
Black Clouds he belch'd, and Flames of livid Fire.

^c *Virgil. Æneid. 7.*

^c *Visceribus miserorum, & sanguine vescitur atro.
Vidi egomet, duo de numero cum corpora nostro
Prensa manu magna, medio resupinus in antro,*

Monster

Monsters drew four of *Ulysses's* Companions into his Den, in *Sicily*, and devoured them. He thought too, that the rest of *Ulysses's* Servants could not escape his Jaws. But *Ulysses* made him drunk with Wine, and then with a Firebrand quite put out his Sight, and escaped.

*Frangeret ad saxum : Janieque aspersa natarent
 Limina : vidi, atro cum membra fluentia tabo
 Manderet, & tepidi tremere sub dentibus artus.
 Haud impune quidem nec talia passus Ulysses,
 Oblitusque sui est Ithacus discrimine tanto.
 Nam simul expletus dapibus, vinoque sepultus
 Cervicem inflexam posuit, jacuitque per antrum
 Immensum, saniem eructans, ac frustra cruento
 Per somnum commixta mero : nos magna precati
 Numina, sortitique vices, una undique circum
 Fundimur, & telo lumen terebramus acuto
 Ingens : quod torvâ solùm sub fronte latebat,
 Argolici clypei aut Phœbææ lampadis instar. Virg. Æn. 3.
 The Joints of slaughter'd Wretches are his Food,
 And for his Wine he quaffs the steaming Blood :
 These Eyes beheld, when with his spacious Hand
 He seiz'd two Captives of our Grecian Band ;
 Stretch'd on his Back, he dash'd against the Stones
 Their broken Bodies, and their crackling Bones.
 With spouting Blood the purple Pavement swims,
 While the dire Glutton grinds the trembling Limbs.
 Not unreveng'd *Ulysses* bore their Fate,
 Nor thoughtless of his own unhappy State :
 For, gorg'd with Flesh, and drunk with human Wine,
 Whilst fast asleep the Giant lay supine ;
 Snoring aloud, and belching from his Maw
 His undigested Foam and Morsels raw ;
 We pray, we cast the Lots ; and then surround
 The monstrous Body, stretch'd along the Ground :
 Each, as he could approach him, lends a Hand
 To bore his Eye-ball with a flaming Brand :
 Beneath his frowning Forehead lay his Eye,
 For only one did this vast Frame supply ;
 But that a Globe so large, his Front it fill'd,
 Like the Sun's Disk, or like the Grecian Shield.*

SECT. IV. *The Signification of the Fable.*VULCAN, *a Symbol of Two Sorts of Fire.*

THAT by *Vulcan* is understood Fire, the Name itself discovers, if we believe ^a *Varro*, who says that the Word *Vulcanus* is derived from the Force and Violence of Fire : And therefore he is painted with a blue Hat, ^b which is a Symbol of the *Celestial* or *Elementary Fire*, which is by Nature clear and unmixed ; whereas the *Common Fire*, that is used on Earth, is weak, and wants continual Fire to support it, and therefore *Vulcan* is said to be lame. ^c He is said to have been cast down from Heaven, because the *Lightning* comes from the Clouds, and to have fallen into *Lemnos*, because Lightning often falls into that Island.

But let us a little consider the Flames of Love ; for *Vulcan* married *Venus*. If you admire, therefore, so fair, so delicate, so beautiful a *Goddeſs* should be a Wife to so deformed and black a *God*, you must suppose that *Vulcan* is the Fire, and *Venus* the Flame : And is not the Union between Fire and Flame very proper ? But this Fire is kindled in Hell, and blowed by the *Cyclops* : And those who are addicted to *Venery*, are set on Fire with these Flames ; for when a Flame, kindled by the Eyes of a beauteous Woman, sets the Breast on Fire, how violent is the Combustion, how great the Havock, how certain the Destruction ? Hence comes the Lover's Anguish : Deadness and Faintness overspread his Face, his Eyes are dull and heavy, his Cheeks meagre and wan, his Countenance puts on the Paleness of Ashes, which are fatal Arguments of a spreading Fire within, that consumes and preys upon

^a Vulcanus quasi Volicanus, quòd ignis per aerem volitet ; vel à vi ac violentia ignis. Var. ap. Lil. Gyr. ^b Serv. 8. *Æneid.* Euseb. de Præp. Evang. ^c Servius, *ibid.*

the interior Parts. But when Impudence has blown the Coals, so that Modesty can put no further Stop to the Rage and Violence of this Flame; when this hellish Offspring breaks forth, and by Degrees gathers Strength; Good God! How does it spread, rage, and increase? With what Fury and Violence does it bear down and destroy every Thing? By this Flame *Semele* was consumed; *Hercules's* Strength was an easy Prey to it; and hereby the strongest Towers and stateliest Palaces of *Troy* were consumed and reduced to Ashes.

Have you given yourself up to *Venus*? She will make you a *Vulcan*: She will make you filthy, nasty, and black as Hell: She will darken your Understanding, though you are in the Midst of Fire: For the Fire of *Venus* gives no Light, but brings the greatest Darkness; it freezes and stupifies the Soul, while the Body is thawed and melted into Pleasures. How sad is the Fate of an effeminate Man? His Toil and Labour is like the Work of *Vulcan*; for he who desperately loves a Woman, takes a burning Iron into his Breast; his House is a Forge, he labours and toils to soften her Temper more than *Vulcan* sweats to fashion the hardest Steel; he neglects the Care of himself to make her fine and handsome. Again, how many Estates are melted in Lust's Furnace? How many Possessions reduced to Ashes, till nothing but Dross is left, and the Nobility and Honour of their Families disappear and vanish in Smoke?

No Fuel can satisfy this Fire; the Heat of it never decreaseth, it never cools; for *Venus* blows it with Sighs, kindles it with Tears, and foment it with proud Disdain and Coldness. Her Kindness is Cruelty, her Pride is insnaring. What Wonder is it then, that so many *Vulgans*, not only in *Lemnos*, but every-where, make Thunder at this Forge, which will fall on their own Heads; by which they are cast headlong from Heaven to Earth, that is, from the highest Degree of Happiness to the lowest Vale of Misery: From which

Fall comes Lameness never to be cured; these are the Effects of the Love of *Venus*. If you will believe me,
^a I believe the Poet, who, in a witty Epigram, says the same Thing.

^a Ὑιὸν ἔχεις τὸν Ἑρώτα, γυναῖκα δὲ τὴν Ἀφροδίτην,
 οὐκ ἀδίκως χαλκεῦ τὸν πόδα χολὸν ἔχεις.
Cupid is Vulcan's Son, Venus his Wife,
No Wonder then he goes lame all his Life.

CHAP. IV.

ÆOLUS.

LET us now blow out the Fire with the Wind, and bring up *Æolus* after *Vulcan*: For he who stands next him is ^a *Æolus the God of the Winds*, begotten by *Jupiter*, of *Acesta* or *Segesta*, the Daughter of *Hippota*; from whence he is named *Hippotades*. He dwelt in one of those seven Islands, which, from him, are called *Æoliæ*, and sometimes *Vulcaniæ*. He ^b was a skilful Astronomer, and an excellent natural Philosopher; he understood more particularly the Nature of the Winds: And because, from the Clouds of Smoke of the *Æolian Islands*, he foretold Winds and Tempests a great while before they arose, it was generally believed that they were under his Power, and that he could raise the Winds, or still them, as he pleased. And from hence he was stiled Emperor, and King of the Winds. (the Children of *Astræus* and *Au-*

^a Ovid. *Metam.* 11.
 Strab. ap. Serv.

^b Palæphat. de incredibil. Var.

(*fora.*)

rora.) ^a Virgil describes Juno coming to him, at his Palace, of which he gives a Description in beautiful Verse.

*a Nimborum in patriam, loca fœta furentibus Austris,
 Æoliam venit : Hic vasto Rex Æolus antro
 Luctantes ventos, tempestatesque sonoras
 Imperio premit, ac vinclis & carcere frœnat.
 Illi indignantes, magno cum murmure, montis
 Circum claustra fremunt : celsæ sedet Æolus arce,
 Sceptra tenens, mollitque animos & temperat iras.
 Ni faciat maria, ac terras, cœlumque profundum
 Quippe ferant rapidi secum, verrantque per auras.
 Sed pater omnipotens speluncis abdedit atris,
 Hoc metuens, molemque, & montes insuper altos
 Imposuit, Regemque dedit, qui scedere certo
 Et premere, & laxas sciret dare jussus habenas.*

Thus rag'd the Goddess, and, with Fury fraught,
 The restless Regions of the Storms she fought :
 Where, in a spacious Cave of living Stone,
 The Tyrant Æolus, from his airy Throne,
 With Pow'r imperial curbs the struggling Winds,
 And sounding Tempests in dark Prison binds.
 This Way, and that, th' impatient Captives tend,
 And pressing for Release, the Mountains rend.
 High in his Hall th' undaunted Monarch stands,
 And shakes his Sceptre, and their Rage commands ;
 Which did he not, their unresisted Sway
 Would sweep the World before them in their Way :
 Earth, Air, and Seas, thro' empty Space would roul,
 And Heav'n would fly before the driving Soul.
 In Fear of this the Father of the Gods
 Confin'd their Fury to these dark Abodes,
 And lock'd them safe, oppress'd with Mountain-Loads ;
 Impos'd a King with arbitrary Sway,
 To loose their Fetters, or their Force allay.

C H A P. V.

M O M U S.

P. **W**H O is this *Man*, and what is his Name?

M. Do you expect a Man among the Gods? The Name of this God is *Momus*,^a which Word in the *Greek* Tongue signifies a *Jester*, a *Mocker*, a *Mimick*; for that is his Business. He follows no Employment, but lives an idle Life; yet nicely observes the Actions and Sayings of the other Gods, and when he finds them doing amiss, or neglecting their Duty, he censures, mocks, and derides them with the greatest Liberty.

Neptune, *Vulcan*, and *Minerva* may witness the Truth of this. They all contended which of them was the most skilful Artificer; whereupon *Neptune* made a Bull, *Minerva* a House, and *Vulcan* a Man; they made *Momus* Judge between them; -but he chid them all three. He accused *Neptune* of Imprudence; because he placed not the Bull's Horns in his Forehead before his Eyes; for then the Bull might give a strong and a surer Blow. He blamed *Minerva*, because her House was immoveable, so that it could not be carried away, if by Chance it was placed among ill Neighbours. But he said, that *Vulcan* was the most imprudent of them all, because he did not make a Window in the Man's Breast, that he might see what his Thoughts were, whether he designed some Trick, or whether he intended what he spoke.

P. Who were the Parents of *Momus*?

M.^b *Nox* and *Somnus* begat him. And, indeed, it is a Sign of a dull, drowsy, sottish Disposition, when we see a Man censuring and disliking the Actions of

^a *Mōμος* irrisorem significat.

^b Hesiod. in Theogon.
all



all other Men, when nothing but God is wholly perfect, something is wanting to every Thing, so that every Thing is defective, and liable to Censure.

C H A P. VI.

SECT. I. *The Terrestrial Goddesses, VESTA.*

SHE^a, whom you see sitting and holding a Drum, is the Wife of *Cælum*, and the Mother of *Saturn*. She is the eldest of the Goddesses.

P. If she is the Wife of *Cælum*, why is she placed among these *Terrestrial Goddesses*, and not amongst the *Celestial* rather?

M. Because this Goddess^b *Vesta* is the same with *Terra*, and has her Name^c from *Cloathing*, because *Plants and Fruits are the Cloathing of the Earth*. Or, ^d according to *Ovid*, the Earth is called *Vesta* from its Stability, because it supports itself. She sits, ^e because the Earth is immoveable, and is placed in the Centre of the World. *Vesta* has a Drum, because the Earth contains the boisterous Winds in its Bosom. And divers Flowers weave themselves into a Crown, with which her Head is crowned. Several Kinds of Animals creep about and fawn upon her. Because the Earth is round, *Vesta's* Temple at *Rome* was also round, and some say that the Image of *Vesta* was orbicular in

^a Virg. 9. *Æneid*. ^b Plut. 1. 1. *Prim. frig.* ^c Quòd plantis frugibusque Terra vestiatur. ^d Vesta à visitando dicitur.

Stat vi terra sua, Visitando Vesta vocatur. Ovid. *Fast.* 1. 6.

By its own Strength supported *Terra* stands :

Hence it is *Vesta* nam'd.

^e Var. ap. Aug. 7. de Civ. Cicero de Somno Hecat. Miles. general. Phurnutius:

some Places, but ^a *Ovid* says her Image was rude and shapeless. And from hence round Tables are anciently called ^b *Vesta*, because like the Earth, they supply all Necessaries of Life for us. ^c It is no Wonder that the first Oblations in all Sacrifices were offered to her, since whatsoever is sacrificed springs from the Earth. And the ^d *Greeks* both began and concluded their Sacrifices with *Vesta*; because they esteemed her the *Mother of all the Gods*.

P. I wish that you would resolve one Doubt, which I still have concerning this Goddess. How can *Vesta* be the same with *Terra*, when nothing is more frequent among Mythologists than to signify *Fire* by *Vesta*?

M. I perceive I do not deal with a *Novice*: I will satisfy your Doubts. There were two *Vesta*'s, the Elder and the Younger. The first, of whom I have been speaking, was the Wife of *Cælum*, and the Mother of *Saturn*. The second was the Daughter of *Saturn* by his Wife *Rhea*. And as the first is the same with *Terra*, as I have already said, so the other is the same with *Ignis*: And ^e her Power was exercised about Altars and Houses. The Word *Vesta* is often put for Fire itself, for it is derived from a ^f *Greek Word* which signifies a *Chimney*, a *House*, or *Household-goods*. ^g She is esteemed the *President* and *Guardian of Houses*, and one of the *Household Deities*, not without Reason; since she invented the Art of Building of Houses: And therefore an Image of *Vesta*, to which they sacrificed every Day, was placed before the Doors of the Houses at *Rome*,

^a *Effigiem nullam Vesta nec ignis habet.* Ovid. Fast. l. 6.

No Image *Vesta*'s Shape can e'er express,

Or Fire's — — — — —

^b Plutarch. in Sympof. ^c Hom. in Hymn. ^d Ap. Lil. Gyr. 1. Strabo.

^e *Hujus vis omnis ad aras & focos pertinet,* Cic. de Nat. Deor. l. b. 2. ^f Ducitur à Græco nomine ἐστία quod focum, penatem, domum significat. ^g Hom. in Hymn. Virg. Æn. 2. & Georg. 1. Eugegraphius in And. Terent. Act. 4. Sc. 3.

and the Places where these Statues were set up were called *Vestibula* from *Vesta*.

This Goddess was a *Virgin*,^a and so great an Admirer of Virginity, that, when *Jupiter* her Brother gave her Liberty of asking what she would, she asked, that *she might always be a Virgin, and have the first Oblations in all Sacrifices*. Wherein she not only obtained her Desire, but received this farther Honour^b among the *Romans*, that *perpetual Fire* was kept in her Temple, amongst the sacred *Pledges of the Empire*; not upon an Altar, or in the Chimnies, but in earthen Vessels, hanging in the Air, which the *Vestal Virgins* tended with so much Care, that if by Chance this Fire was extinguished, all public and private Business was interrupted, and a *Vocation* proclaimed, till they had expiated the unhappy Prodigy with incredible Pains.^c And if it appears that the *Virgins* were the Occasion of its going out by Carelessness, they were severely punished, and sometimes with Rods. Upon the *Kalends of March*, every Year, though it was not extinguished, they used to renew it, with no other Fire than that which was produced by the *Rays of the Sun*.

Ovid mentions both the elder and the younger *Vesta*,^d in the sixth Book of his *Fasts*.

^a Arist. 5.1. 2. Aristoph. in *Vespis*. ^b Val. Max. l. c. 4. Liv. 5. dec. 1. Val. Max. l. 4. c. 4. Pap. Stat. l. 4. Syl. 3.

^c Idem. c. 1. Ovid. *Fast*. 3.

^d *Vesta eadem est, & Terra: subest vigil ignis utrique, Significant sedem Terra Focusque suam.*

Vesta and Earth are one, one Fire they share,
Which does the Centre of them both declare.

SECT. II. *An Explanation of the Fable.*

The YOUNGER VESTA the VITAL HEAT in the Body.

FROM hence we may conjecture, that when the Poets say, that *Vesta* is the same with *Fire*, the terrible, scorching, blazing Fire of *Vulcan's Forge* is not

not understood; nor yet the impure and dangerous Flames of *Venus*, of which we spake above; but a pure, unmixed *benign* Flame; so necessary for us, that *Human Life* cannot possibly subsist without it; whose Heat, being diffused through all the Parts of the Body, quickens, cherishes, refreshes, and nourishes us. A Flame really *sacred, heavenly, and divine*; repaired daily by the Food which we eat; on which the Safety and Welfare of our Bodies depend. This Flame moves and actuates the whole Body; and cannot be extinguished but when Life itself is extinguished together with it. And then comes a lasting *Vacation*, and a certain End is put to all our Business in this World. But, if by our own Faults it is extinguished, we are guilty of our own Death, and deserve that our Memory should rot with our Bodies in the Grave, and that our Names should be entombed with our Carcases; which would be an Affliction no less severe, than was the Punishment of the guilty *Vestal Virgins*, who were buried alive.

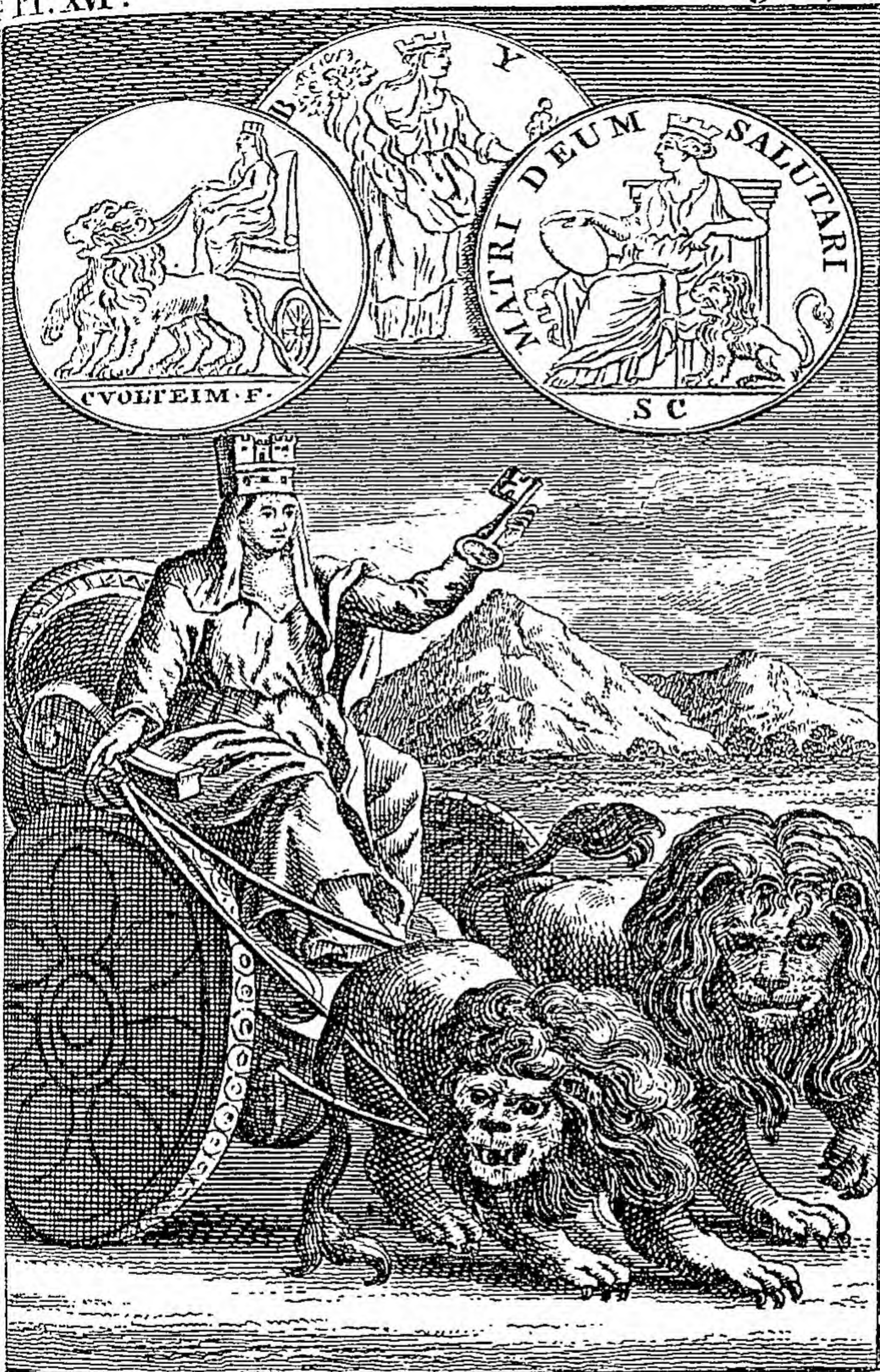
C H A P. VII.

SECT. I. CYBELE. *Her Image.*

P. **S**TRANGE! Here is a Goddess whose ^a Head is crowned with Towers, what means this? Is she the Goddess of Cities and Garrisons?

M. She is the Goddess not of Cities only, but of all Things which the Earth sustains. ^b She is the *Earth itself*: On the Earth are built many Towers and Castles, so on her Head is placed a Crown of Towers. In her Hand she carries a Key, which, perhaps, you did not observe, ^c because in the Winter the Earth locks those

^a Luc. l. 2. de Regn.^b Servius 3. & 10. *Æneid*.^c *Ibid*. l. 8.



Treasures up, which he brings forth, and dispenses with so much Plenty in the Summer. She rides in a Chariot, because the Earth hangs suspended in the Air, balanced and poised by its own Weight. But that Chariot is supported by Wheels, because the Earth is a *rotatable Body*, and turns round: ^a and it is drawn by Lions, because nothing is so fierce, so savage, or so ungovernable, but a motherly Piety and Tendernefs is able to tame it, and make it submit to the Yoke. I need not explain why her ^b Garments are painted with diverse Colours, and figured with the Images of several Creatures, since every body sees that such a Dress is suitable to the Earth.

^a Ovid. Fast. l. 4.

^b Martian. Lil. Gyrald.

SECT. II. *Names of CYBELE.*

P. **I** S. then this Goddess called *Terra*?

M. No, ^c she is called *Cybele*, and *Ops*, and *Rhea*, and *Dyndymena*, and *Berécynthia*, and *Bona Dea* (the good Goddess) and *Idæa*, and *Pessinuntia*, and *Magna Deorum Mater* (the great Mother of the Gods) and sometimes also *Vesta*. All these Names, for different Reasons, were given to the same Goddess, who was the Daughter of *Cælum*, and of the elder *Vesta*, and *Saturn's Wife*.

She is called *Cybele*, ^d from the Mountain *Cylclus* in *Phrygia*, where her Sacrifices were instituted first. Or else this Name was given her from the Behaviour of her Priests, who used ^e to dance upon their Heads, and toss about their Hair like Madmen, foretelling Things to come, and making an horrible Noise. They were

^c Propertius, l. 3. Eleg. 16.

^d Stephanus. Strabo.

^e Ἀπὸ τοῦ κυβιλλᾶν, id est, in caput saltare, Suid. Servius in 3 Æneid.

named *Galli*, and this Fury and Outrage in prophesying is described by ^a *Lucian* in his first Book.

Others again derive the Word *Cybele* from a ^b Cube; because the Cube, which is a Body every Way square, was dedicated to her by the Ancients.

She is called ^c *Ops*, because she brings Help and Assistance to every Thing contained in this World.

Her Name ^d *Rhea* is derived from that Abundance of Benefits, which, without ceasing, flow from her on every Side.

^e *Dyndymene* and *Dindymene*, is a Name given her from the Mountain *Dindymus* in *Phrygia*.

Virgil calls her ^f *Mater Berecynthia*, from *Berecynthus*, a Castle in that Country; and in the same Place describes her numerous and happy Offspring.

She was by the *Greeks* called ^g *Pasithea*; that is, as the *Romans* usually named her, the Mother of all the Gods; and, from the ^h *Greek* Word, signifying Mother, her Sacrifices are named *Metroa*, and to cele-

^a ——— *crinemque rotantes*

Sanguineum Populis ulularunt tristia Galli.

Shaking their bloody Tresses, some sad Spell

The Priests of *Cybel* to the People yell.

^b Ἀπὸ τῆς κύβου, Festus. ^c Quod opem ferat. ^d Ἀῖσα,

fluat, quod bonis omnibus circumfluat. ^e Horat. l. i. Carm.

^f ——— *qualis Berecynthia mater*

Invehitur curru Phrygiæ turrata per urbes

Læta Deum partu, centum complexa nepotes,

Omnes cœlicolas, omnes super alta tenentes. *Æneid.* 6.

High as the Mother of the Gods in Place,

And proud, like her, of an immortal Race:

Then, when in Pomp she makes the *Phrygian* Round,

With golden Turrets on her Temples crown'd,

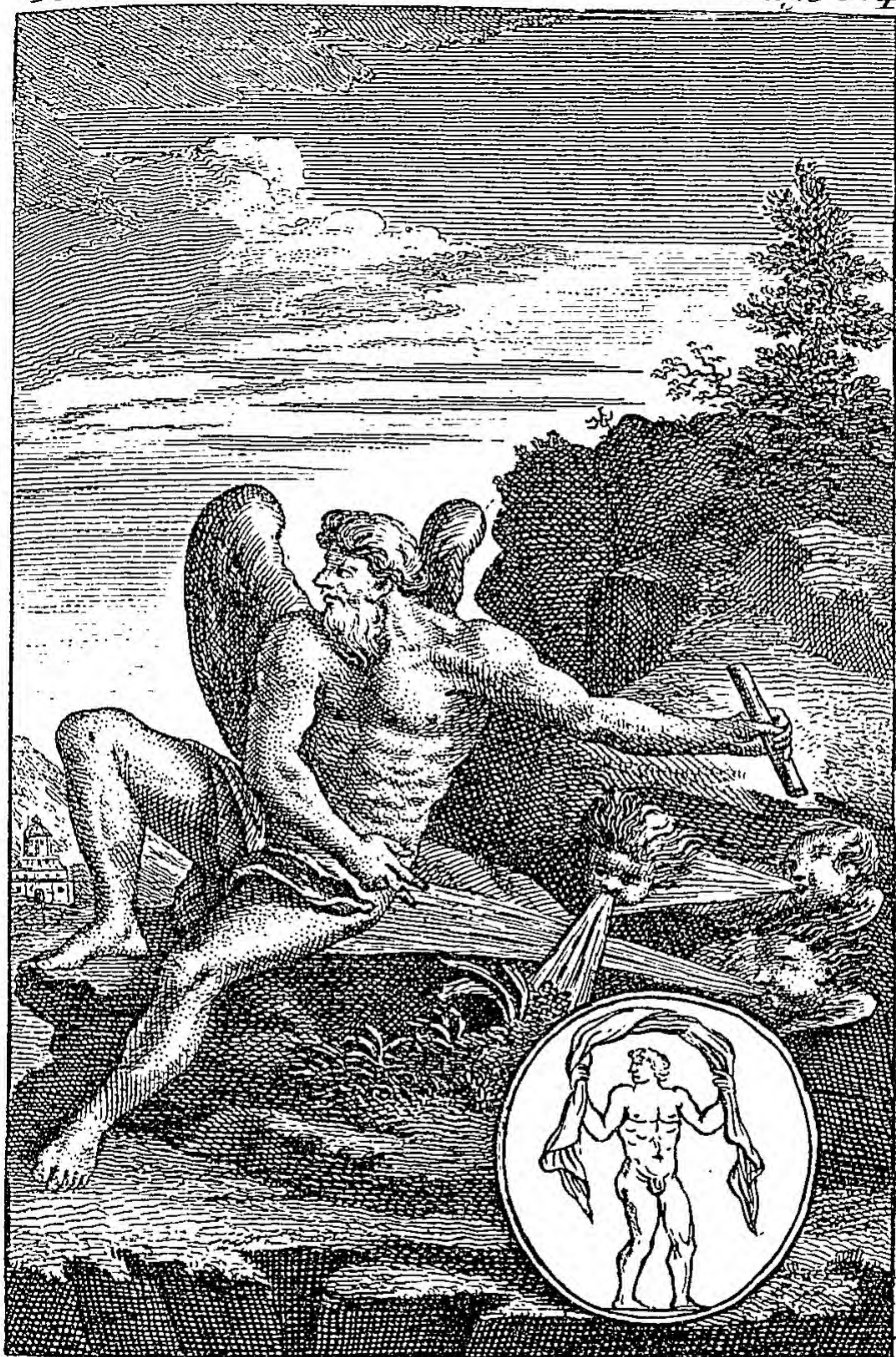
Her Offspring all, and all command the Sky.

^g *Pasithea*, id est, ὡς πᾶσι θεοῖς μήτηρ, omnibus diis mater, *Luc.* l. 2.

^h Ἀ μήτηρ, mater, derivantur μητρόα *Cybeles* sacra, & μητροάζειν, sacra ea celebrare. *Cœl.* *Rhod.* l. viii.

c. 17.

brate



brate them was called *Metrazein*, in the same Language.

Her Name *Bona Dea*.^a implies, that all good Things necessary for the Support of Life proceed from her. She is also called *Fauna*,^b because she is said to favour all Creatures. And *Fatua*,^c because it was thought that new-born Children never cried till they touched the Ground.^d It is said, that this *Bona Dea* was the Wife of one King *Faunus*; who beat her with Myrtle Rods till she died; because she disgraced herself, and acted very unsuitable to the Dignity of a Queen, by drinking so much Wine that she became drunk. But the King, afterwards repenting of his Severity, deified his dead Wife, and paid her divine Honours. This is the Reason assigned, why it was forbid, that any one should bring Myrtle into her Temple.^e And, in her Sacrifices, the Vessels of Wine were covered; and, when the Women drank out of them they called it Milk, not Wine.^f The Modesty of this Goddess was so extraordinary, that no Man ever saw her except her Husband; or scarce heard her Name; wherefore her Sacrifices were performed in private,^g and all Men were excluded from the Temple. From the great Privacy observed by her Votaries, the Place in which her Sacrifices were performed was called^h *Opertum*, and the Sacrifices themselves were stiledⁱ *Opertanea*; and for the same Reason *Pluto* is by the Poets called^k *Opertus*. Silence was ob-

^a *Bona* quòd omnium nobis ad victum bonorum causa sit. Labeo ap. Lil. Syntag. 4. p. 143. ^b *Fauna* quòd animantibus favere dicatur. ^c *Fatua* à fando, quòd infantes non prius vocem emittere crederentur quam terram ipsam attigissent. ^d Sext. Clod. apud. Lactant. ^e Plut. in Probl. ^f Juvenal. Sat. 9.

^g *Sacra Bonæ maribus non adeunda Deæ.*

No Men admitted were to *Cybele's* Rites. *Tib.* 1. *Eleg.* 6.

^h Cic. 1. ad Atticum, & in Paradox. ⁱ Plin. l. 10. c. 56.

^k *Nosse domos Stygias, arcanaque Ditis Operti.*

served in a most peculiar Manner in the Sacrifices ^d of *Bona Dea*, as it was in a less Degree in all other Sacrifices, according to the Doctrine of the *Pythagoreans* and *Egyptians*, who ^e taught that God was to be worshipped in Silence; because from thence, at the first Creation, all Things took their Beginning. To the same Purpose, *Plutarch* says, ^f *Men were our Masters to teach us to speak, but we learn Silence from the Gods. From these we learn to hold our Peace, in their Rites and Initiations.*

She was called ^g *Idæa Mater*, from the Mountain *Ida* in *Phrygia*, or *Crete*, for she was at both Places highly honoured: As also at *Rome*, whither they brought her from the City *Pessinus* in *Galatia*, by a remarkable Miracle. For when the Ship in which she was carried, stopped in the Mouth of *Tiber*, the Vestal *Claudia* (whose fine Dress and free Behaviour made her Modesty suspected) easily drew the Ship to Shore with her Girdle, where the Goddess was received by the Hands of Virgins, and the Citizens went out to meet her, placing *Censers* with Frankincense before their Doors; and, when they had lighted the Frankincense, they prayed that she would enter freely into *Rome*, and be favourable to it. And because the *Sibyls* had prophesied, that *Idæa Mater* should be introduced by the best

To hear Hell's secret Counsels, and to know
Dark *Pluto's* Rites and Mysteries below. *Lucian.* l. 6.

^d *Hinc mater cultrix Cybele, Corybantiaque æra,
Idæumque nemus: hinc fida silentia sacris,
Et functi currum Dominae subiêre Leones.* *Æneid.* l. 3.

Here *Cybele*, the Mother of the Gods,
With tinkling Cymbals charm'd th' *Idæan* Woods.
She secret Rites and Ceremonies taught,
And to the Yoke the savage Lions brought.

^e *Ap. De la Cerda* in *Æneid.* 3. ^f *Loquendi magistros
homines habemus, tacendi Deos: ab illis silentium accipi-
entes in initiationibus & mysteriis.* *Plut. de Loquac.* ^g *Luc.*
l. 2.

Man

Man among the Romans. The Senate ^a was a little busied to pass a Judgment in the Case, and resolve, who was the best Man in the City. For every one was ambitious to get the Victory in a Dispute of that Nature; and more than if they stood to be elected to any Commands or Honours by the Voices either of the Senate or People. At last the Senate resolved that P. Scipio, the Son of that Cneus who was killed in Spain, a young Gentleman who had never yet been Quæstor, was the best Man in the whole City.

She was called *Pessinuntia*, ^b from a certain Field in Phrygia, into which an Image of her fell from Heaven; from which Fall ^c the Place was called *Pessinus*, and the Goddess *Pessinuntia*. And in this Place first the Phrygians began to celebrate the Sacrifices *Orgia* to this Goddess, near the River Gallus, from whence her Priests were called ^d *Galli*: as I shall tell you, after I have observed, that, when these Priests desired that a great Respect and Adoration should be paid to any Thing, they pretended that it fell from Heaven; and they called those Images Διοπέτη, [*Diopete*,] that is, sent from Jupiter. Of which Sort were the ^e *Ancile*, the *Palladium*, and the *Effigies* of this Goddess, concerning which we now speak.

^a Haud parvæ rei judicium senatum tenebat, qui vir optimus in civitate esset; verum certe victoriam ejus rei sibi quisque mallet, quàm ulla imperia, honoresve, suffragio seu Patrum, seu Plebis, delatos. Patres Conscripti P. Scipionem Cnei filium ejus qui in Hispania occidebat, adolescentem, nondum Quæstorem, judicaverunt in tota civitate virum optimum esse. ^b Hesiod. l. 1. ^c ἀπὸ τῆ πεσείν, à cædendo. ^d Festus. ^e Herod. l. 1.

S E C T. III. *The Sacrifices of CYBELE.*

HER Sacrifices, like the Sacrifices of *Bacchus*,^a were celebrated with a confused Noise of Timbrels, Pipes, and Cymbals; and the *Sacrificants* howled, as if they were mad; they profaned both the Temple of their Goddess, and the Ears of their Hearers, with their filthy Words and Actions. The following Rites were peculiarly observed in her Sacrifices: ^b Her Temple was opened not by Hands, but by Prayers: None entered who had tasted Garlick: The Priests sacrificed to her, sitting, and touching the Earth, and offered the Hearts of the Victims. And, lastly, among the Trees, the *Box* and the *Pine* were sacred to her. The *Box*; because the Pipes used in her Sacrifices were made of it: ^c The *Pine*, for the Sake of *Atys*, *Attes*, or *Attines*, a Boy that *Cybele* much loved, and had made him President of her Rites, upon Condition that he always preserved his Chastity inviolate. But he forgot his Vow and lost that Virtue. ^d Wherefore the offended Goddess threw him into such a Madness, that he emasculated himself; (though ^e *Lucian* says that *Cybele* did it) and, when he was about to lay violent Hands upon himself, she, in Pity, turned him into a *Pine*.

But take Notice that there was a true *Atys*, the Son of *Cræsus* King of *Lydia*. He was born dumb: But when he saw in the Fight a Soldier at his Father's Back, with a Sword lifted up to kill him, the Strings of his Tongue, which hindered his Speech, burst; and, by speaking clearly, he prevented his Father's Destruction.

^a Apulei. 8. Metam. Claud. 2. de Raptu. ^b Serv. in 6. *Æneid*. Athen. ap. Lil. Gyrard. p. 143. Lil. Gyrard. Synt. 4. p. 143. Laëtant. p. in 8. Theb. ^c Serv. in *Æneid*. ^d August. 7. de Civitate Dei. ^e Lucian. de Dea Syra.

SECT. IV. *The Priests of CYBELE.*

I^a Just now told you, that her Priests were called *Galli*, from a River of *Phrygia* of that Name: Such was the Nature of the Water of that River, that whosoever drank of it immediately grew mad, to such a Degree as to geld himself. This is certain, that the *Galli* were castrated, and from thence called *Semiviri*: As often as they sacrificed, they furiously cut and flashed their Arms with Knives; and thence all furious and mad People were called *Gallantes*.^b Besides the Name of *Galli*, they were also called *Curetes*, *Corybantes*, *Telchines*, *Cabiri*, and *Idæi Dætyli*. Some say, that these Priests were different from the *Galli*; but, because most People believe them to be the same, and say that they were all Priests of *Cybele*, therefore I will speak something of each of them.

The *Curetes* were either *Cretans*, or *Ætolians*, or *Eubæans*, and had their Names from^c Shaving; so that *Curetes* and *Detonsi* signify almost the same Thing. For they shaved the Hair of their Heads before, but wore Hair behind, that they might not be taken (as it has often happened) by the Forelocks, by the Enemy; or, perhaps, they were called *Curetes*,^d because they were habited in long Vests, like young Maidens; or, lastly,^e because they educated *Jupiter* in his Infancy.

Her Priests were also called *Corybantes*; because, in the Sacrifices of their Goddess, they tossed their Heads and danced, and *butted* with their Foreheads like Rams, after a mad Fashion. Thus, when they initiated any

^a Lil. Gyr. p. 141. ^b Varr. apud Nonn. in verbo Castus. ^c Ἀπὸ τῆς κεφαλῆς, à tonsura Curetes dicebantur. ^d Ἀπὸ τῆς κόρης, à puella quòd puellarum stolum induebant. ^e Ἀπὸ τῆς κορυφαίας, ab educatione juvenum, quòd Jovem infantem aluisse perhibentur. Strabo.

one in their Sacrifices, ^a they placed him in a Chair, and danced about him like Fools.

Another Name of her Priests was *Telchines*. These were famous Magicians and Enchanters; and they came from *Crete* to *Cyprus*, and thence into *Rhodes*, which latter Island was called *Telchines* from them. ^b Or, if we believe others, they were deserving Men, and invented many Arts for the Good of the Publick: For, they first set up the Statues and the Images of the Gods.

The *Cabiri*, or *Caberi*, so called from *Cabiri*, Mountains of *Phrygia*, ^c were either the Servants of the Gods, or Gods themselves, or rather *Dæmons*, or the same with the *Corybantes*; for, People's Opinions concerning them are different.

The *Idæi Dactyli* ^d were the Servants and *Assistants* of *Magna Mater*; called *Idæi* from the Mountain *Ida*, where they lived; and *Dactyli* ^e from the *Fingers*; for these Priests were ten, like the Fingers: ^f They served *Rhea* every-where, and in every Thing, as if they were *Fingers to her*. ^g Yet many affirm, that there were more than ten.

^a Ἀπὸ τῶν κορυφῶν, à cornibus feriendo, & βάλων incedendo, Strabo, l. i. Plato in Euthid. ^b Strabo ibid. ^c Idem ibid. ^d Sophocl. apud. Lil. Gyr. ^e Dactyli enim Græcè dicuntur δάκτυλοι. ^f Jul. Pol. l. i. Strabo, Diod. ap. Gyr.

C H A P. VIII.

S E C T. I. CERES. *Her Image.*

P. **Y**OU have said enough, dear Sir, of *Cybele*; pray tell me, who that tall majestick Lady is, that stands there, ^h beautified with yellow Hair, and crown-

^h Ovid. 4. Fast. Arnobius 5. contra Gentes. Martian. 1. de Nupt.

ed with a Turbant composed of the Ears of Corn; her Bosom swells with Breasts as white as Snow. Her Right-hand is filled with Poppies and Ears of Corn, and in her Left is a lighted Torch.

SECT. II. *The Explication of the Image.*

M. **I**T is *Ceres*, my *Palæophilus*,^a the Daughter of *Saturn* and *Ops*; whose singular Beauty made the *Gods* themselves her Lovers and Admirers. Her Brothers *Jupiter* and *Neptune* fell in Love with her, and debauched her: ^b She had *Proserpina* by *Jupiter*; and by *Neptune* it is uncertain whether she had a Daughter or a Horse: For, ^c as some say, when she avoided the Pursuits of *Neptune*, who followed her, she cast herself among a Drove of Mares, and immediately put on the Shape of a Mare; which *Neptune*, perceiving, he made himself a Horse; and from her he begat the Horse *Arion*. ^d *Ovid* himself is of this Opinion: And from hence I suppose the Story comes, which ^e *Pausanias* relates. Upon the Mountain *Æleus* in *Arcadia*, an Altar was dedicated to *Ceres*; her Image had the Body of a Woman, but the Head of a Horse; it remained intire and unhurt in the Midst of Fire. Yet others have told us, that *Ceres* did not bring forth a Horse, but a Daughter: ^f The *Arcadians* thought it a wicked Thing to call this Daughter by any other Name

^a Hesiod. in Theogon. ^b Idem ibid. ^c Procl. in Georg. Virg.

^d *Et te, flava comas frugum mitissima mater,
Sensit equum*——

The Gold-hair'd gentle Goddess *Ceres* knew
Thee in a Horse's Shape.

^e Pausanias in Arcad.

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^f Pausanias in Arcad.

than ^a *the Lady*, or *the Great Goddess*, which were the usual Names of her Mother *Ceres*.

Ceres was greatly ashamed of this Disgrace: She exceedingly lamented the Loss of her Honour, and testified her Sorrow by the Mourning Cloaths, which afterwards she wore (whence she was named *Malæna*, *Μελαινα*, *nigra*;) She retired into the dark Recesses of a Cave, where she lay so privately that none of the Gods knew where she was, till *Pan the God of the Woods* discovered her by Chance, and told *Jupiter*; who, sending the Fates to her, persuaded her at last to lay aside her Grief, and rise out of the *Cave*, which was a happy and joyful Thing for all the World. For, in her Absence, a great Infection reigned throughout all Sorts of living Creatures, which sprang from the Corruption of the Fruits of the Earth, and the Granaries every-where.

P. But why were the Fruits of the Earth corrupted in her Absence?

M. Why? Do you not know that she is the *Goddess of the Fruits*, and that her very Name is derived ^b from her Care, in producing or preserving the Fruits of the Earth? And have you not heard that she first invented and taught the Art of tilling the Earth, and sowing Corn, and all Pulse (except Beans) and of making Bread therewith, whereas before they only eat *Acorns*? This you may learn from ^c *Ovid*, who tells us that *Ceres* was the first that made Laws, provided wholesome Food, and taught the Art of Husbandry, of Plowing and Sowing: For, before her Time, the Earth lay

^a *Δισπορεα* Domina, & Magna Dea. ^b *Ceres* dicitur quasi *Ceres* à gerendis fructibus: Aut quasi *Serens* vel ab antiquo Verbo *Cereò*, quòd idem est ac *Creo*, quòd cunctarum frugum creatrix sit & alrix. Cicero 2. de Nat. Deorum. Marten. de prof. Rel. c. 18. Scaliger & Servius in 1. Georg. Callimach. Hymn. in Cererem.

^c Plin. 7. c. 50.

rough and uncultivated, covered with Briars, and unprofitable Plants; where there were no Proprietors of Land, they neglected to cultivate it; when no-body had any Ground of his own, they did not^a care to fix Land-marks: But all Things were common to all Men, till *Ceres*, who had invented the Art of Husbandry, taught Men how to exercise it; and then they began to contend and dispute about the Limits of those Fields, from whose Culture they reaped so much Profit: And from hence it was necessary that Laws should be enacted to determine the Rights and Properties of those who contended. For this Reason *Ceres* was named the^b Foundress of Laws.

P. I understand now the Meaning of her Crown made of Corn; but yet I do not see what that *Handful of Poppies* signifies.

M. I will explain the Signification of that also in its Place; but first let me speak of some other Things.

As, 1. She is beautiful and well-shaped, because the Earth, which she resembles, appears beautiful and delightful to the Beholders; especially when it is arrayed with Plants, diversified with Trees, adorned with Flowers, enriched with Fruits, and covered with Greens; when it displays the Honours of the Spring, and pours forth the Gifts of *Autumn* with a bountiful Hand.

^a *Prima Ceres unco glebam dimovit aratro,
Prima dedit fruges alimentaque mitia terris,
Prima dedit leges. Cereris sunt omnia munus.*
Ceres was she who first our Furrows plough'd:
Who gave sweet Fruits, and easy Food allow'd.
Ceres first tam'd us with her gentle Laws,
From her kind Hand the World Substance draws.
Aut signare quidem, aut partiri limite campum.
Or to make Land-marks, or to balk their Fields.

^b *Legifera, & Græce θεσιμόφορος; ejusque sacra dicebantur θεσιμοφωρία: Vocabatur etiam Ceres Δημήτηρ, quasi Γημήτηρ, id est, Terra Mater. Virg. Æn. 3. & Servius ibid.*

2. Her Hair is *yellow*, and when the Ears of Corn are ripe, they are adorned with that golden Colour.

3. Her Breasts swell with Milk (^a whence she is stiled *Mammosa* sometimes) ^b because after the Earth is impregnated with Seed, and big with the Fruits thereof, it brings forth all Things out of itself in Abundance, and, like a Mother, feeds and nourishes us; whence she is called ^c *Alma*, and ^d *Altrix nostra*.

4. She holds a lighted Torch; because, when *Proserpina* was stolen away by *Pluto*, her Mother ^e *Ceres* was greatly afflicted at the Loss of her Daughter, and being very desirous to find her again, she kindled her Torches (they say) with the Flames, which burst from the Top of the Mountain *Ætna*; and with them sought her Daughter through the whole World.

5. She carries Poppy; because, when through Grief she could not obtain the least Rest or Sleep, *Jupiter* gave her Poppy to eat: ^f For, they say, this Plant is endued with a Power to create Sleep and Forgetfulness. Her Grief was a little allayed by Sleep, but she forgot not her Loss, and, after many Voyages and Journeys, she at last heard where *Proserpina* was, as you will hear in its proper Place.

P. But what is that young Man that sits in a Chariot drawn by flying Serpents?

M. It is *Triptolemus*, in the Chariot which *Ceres* gave him. He was the Son of *Eleusius*, or *Ceres*, a Nobleman. *Ceres* brought him up from his Infancy, upon this Occasion: Whilst she sought *Proserpina* by Sea and Land, ^g upon the Way she came into the City *Eleusis*, where the Father of *Triptolemus* entertained her; whose Kindness she requited, by breeding up his

^a Lil. Gyr. Synt. 14. ^b Cicero 2. & 3. de Nat. Deor. ^c Virgil. 1. Georg. ^d Cicero de Nat. Deor. 2. ^e Cicero in Verrem. ^f Serv. in. 1. Georg.

^g Callimachus in hymnis Cereris.

young Son, whom in the Day-time she fed ^a with celestial and divine Milk, but in the Night covered him all over with Fire. The Child in a few Days became a beautiful young Man, by this extraordinary Manner of Education; insomuch that his Father, greatly wondering at this speedy Progress, was very desirous to know how *Ceres* dealt with his Son; he therefore looked through a small Hole, and saw *Ceres* cover his Son *Triptolemus* with burning Coals. This affrighted him so, that he cried out, that *Ceres* was murdering his Son, wherefore he ran into the Room to save him. *Ceres* punished his imprudent Curiosity with Death; then putting *Triptolemus* in the Chariot that you see, she sent him throughout the World to shew Mankind the Use of Corn. He executed her Commands so faithfully, and taught Men the Art of Husbandry, or Sowing and Reaping, and of threshing the Corn so well, that he obtained his Name ^b *Triptolemus* from thence. ^c *Ovid* gives us an excellent Description hereof in the End of the Fifth Book of his *Metamorphosis*.

^a Servius in Georg. 1.

^b *Triptolemus* dicitur quasi

τρίψας τὰς ἐλὰς, id est, hordeum terens. Hygin. fab. 147.

^c — *Geminos dea fertilis angues*

Curribus admovit, frænisque coërcuit ora,

Et medium cæli terræque per aëra vecta est.

Atque levem currum Tritonida misit in arcem

Triptolemo; partimque rudi data semina jussit

Spargere humo, partim post tempora longa reculta.

Ceres her Chariot mounts: Yok'd Dragons stand,

Tame and obedient to her gentle Hand:

With stretch'd-out Wings, thro' yielding Air they fly,

Till *Ceres* sends her Chariot from the Sky,

To good *Triptolemus*, her *Athenian* Friend;

Triptolemus, whose useful Cares intend

The common Good: Seed was the Chariot's Load,

Which she on him for publick Use bestow'd:

Part she for fallow Fields new plough'd design'd,

And Part for Land by frequent Tilt' refin'd

P. But what *Evet* is that near the Wheel of *Ceres's* Chariot? for I fancy I see an *Evet* there.

M. That Creature was once a Boy, whom *Ceres*, for his Malapertness, changed into a little Beast like a Lizard. For when *Ceres* was very weary with Travelling, and thirsty, she came to a Cottage, and begged a little Water to wash her Mouth, of an old Woman that lived there: The old Woman not only gave her Water, but also Barley-broth; which when the Goddess supped up greedily, the Woman's Son *Stellio*, a saucy Boy, mocked her. This raised *Ceres's* Anger so far, that in a Rage, she flung some of the Broth into the Boy's Face,^a who was thereby changed into an *Evet* or *Newt*.

But do you see the Man rolling himself upon the Ground, and tearing and eating his own Flesh?

P. I observe him: What is his Name, and why is he so cruel to himself?

M. They call him *Erisichthon*. In Contempt of the Sacrifices of *Ceres*, he defiled her Groves, and cut down one of her Oaks; for which he was punished with perpetual Hunger: So that, when he has devoured all the Meat and Food which he can by any Ways procure, he is forced to eat his own Flesh, to support his own Body; and to bring upon himself an horrible Death, the better to sustain his Life.

^a *Fugit anum, latebramque petit, aptumque colori
Nomen habet, variis stellatus corpora guttis.
Flies the old Wife, and creeps into a Hole,
And from his speckled Back a Name he gets.*

S E C T. III. *The Sacrifices of C E R E S.*

A MONG all the *Cerealia*, or Sacrifices instituted to the Honour of *Ceres*, these which follow are the chief; *Eleusinia* (by which ^b Name the God-

^b Pausan. in Atticis.

deſs herſelf was alſo known) were ſo called, becauſe they were firſt celebrated in the City *Eleuſis*. Of theſe were two Sorts; the *Majora*, conſecrated to *Ceres*, and the *Minora* to *Proſerpina*. ^a It was a Cuſtom, that thoſe, who were initiated in the *Majora*, never pulled off the Cloaths, which they then wore, till they fell off in Rags. ^b In both the *Majora* and *Minora*, a perpetual and wonderful Silence was kept: To publiſh any Thing concerning them was a Crime; whence came the Proverb concerning *ſilent Perſons*, 'Αττικὰ Ἐλευſινία [*Attica Eleuſinia*; and the Word *Mysterium* ſignifies a religious Rite, from *Μύω*, [*Muo*] *os claudo*. Lighted Torches were uſed in their Sacrifices, ^c becauſe *Ceres*, with them, ſought *Proſerpina*; and, up and down the Streets and the Highways, they cried out *Proſerpina*, till they had filled all Places with their diſmal Howlings. Games were celebrated in theſe Sacrifices, in which the *Victors* ^d were honoured with a *Barley Crown*.

The ^e *Theſmophoria* were inſtituted by *Triptolemus*; and thoſe Women, who vowed perpetual Chſtity, were initiated in them. For ſome Days a Faſt was kept; and Wine was ^f altogether baniſhed from her Altar; whence this Expreſſion came *Cereri nuptias facere*, which (among the Ancients) ſignifies a Feaſt where there was no Wine. Swine were ſacrificed to this Goddeſs, ^g becauſe they hurt the Fruits of the

^a Plut. in Demetrio. ^b Ariſtoph. in Pluto. ^c Seneca l. 7. Nat. Quaſt. c. 31.

^d *Nocturniſque Hecate triuiis ululata per urbes.*

Æneid. vide Servium.

And *Hecate* by Night ador'd with Shrieks.

^e Pindar. in Iſthm. ^f Pliny, l. 24. Servius in *Æneid.* 3.

^g *Prima Ceres avidæ gaviſa eſt ſanguine porcæ,*

Uta ſuas meritâ cæde nocentes opes. Ovid. Faſt. l. 1.

Ceres with Blood of Swine we beſt atone,

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Earth. And Garlands, ^a composed of Ears of Corn, were offered to her.

Ambarvalia were instituted to purge the Fields, and to beg Fruitfulness and Plenty. They were so called, ^b because the Sacrifices were led about the Fields; as the Suburbs [*Amburbium*] were esteemed sacred; because the Sacrifice was carried round the City. These Sacrifices were performed by Husbandmen, ^c who carried a Sow big with young, or a Cow-calf, through the Corn and the Hay, in the Begiuning of Harvest, *thrice*; the Countrymen following him with Dancing, and Leaping, and Acclamations of Joy, till all the Fields rung with the Noise. In the mean Time, one of them, adorned with a Crown, sung the Praises of *Ceres*; and after they had offered an Oblation of Wine mixed with Honey and Milk, before they began to reap, they sacrificed the Sow to her. ^d The Rites of these *Ambarvalia* are beautifully described by *Virgil*.

C H A P.

^a *Flava Ceres, tibi sit nostro de rure corona
Spicea, quæ templi pendeat ante fores.*

Tibullus.

To thee, fair Goddess, we'll a Garden plait
Of Ears of Corn, t'adorn thy Temple Gate.

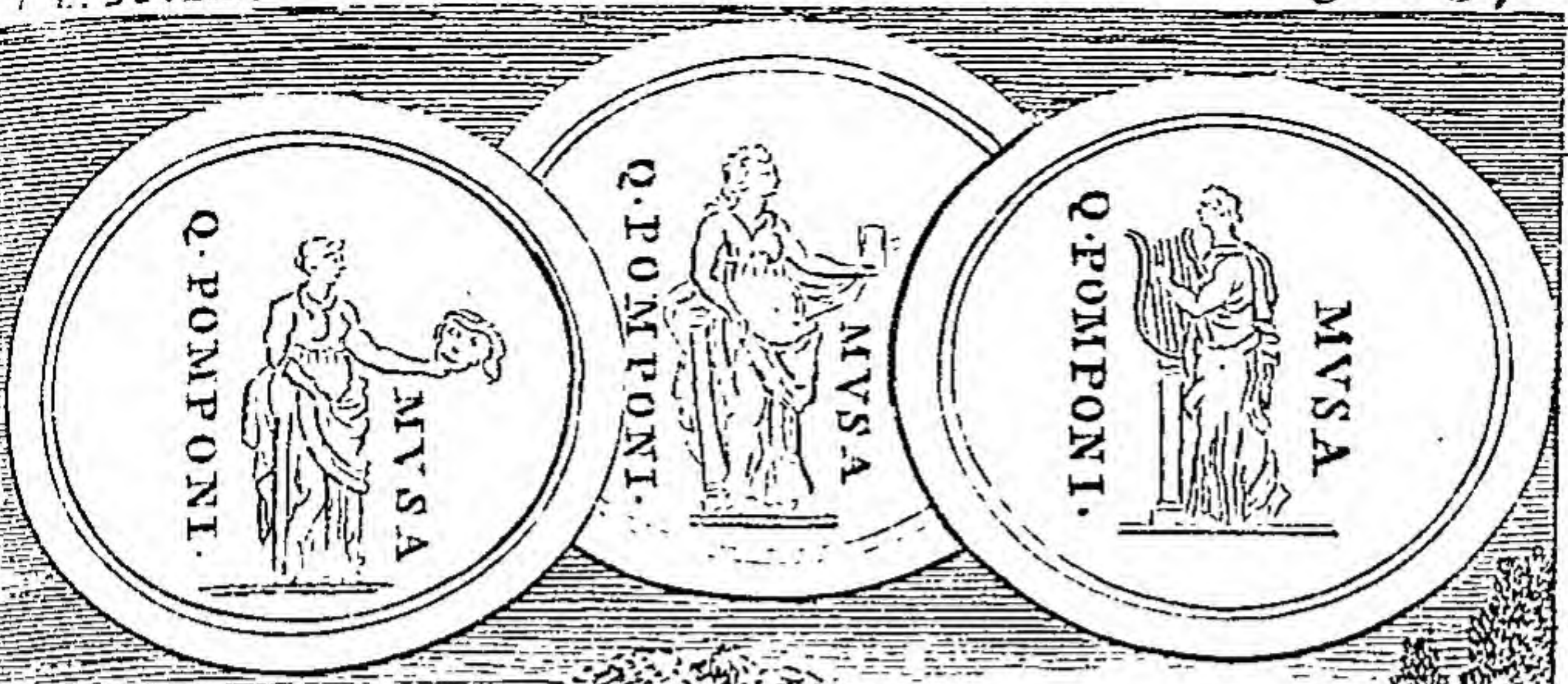
^b *Quod victima ambiret arva: Serv. in 1. Georg.*

^c *Virg. 3. Ecl.*

^d *Cuncta tibi Cererem pubes agrestis adoret:
Cui tu lacte favos, & miti dilue Baccho,
Terque novas circum felix eat hostia fruges;
Omnis quam chorus & socii comitentur ovantes,
Et Cererem clamore vocent in tecta: neque ante
Falcem maturis quisquam supponat aristis,
Quàm Cereri, torta redimitus tempora quercu,
Det motus incompósitos, & carmina dicat.*

Let every Swain adore her Power divine,
And Milk and Honey mix with sparkling Wine;
Let all the Choir of Clowns attend this Show,
In long Procession shouting as they go;
Invoking her to bless their yearly Stores,
Inviting Plenty to their crowned Floors.


Thus



Thus in the Spring, and thus in Summer's Heat,
Before the Sickles touch the rip'ning Wheat,
On *Ceres* call, and let the lab'ring Hind
With Oaken Wreaths his hollow Temples bind :
On *Ceres* let him call, and *Ceres* praise,
With uncouth Dances, and with Country-Lays.

C H A P. IX.

SECT. I. *The MUSES. Their Image.*

P.  What Beauty, what Sweetness, what Elegance
is here !

M. You mean in these Nine *Virgins*, ^a that are
crowned with Palms ; Do you not ?

P. Certainly. How pleasantly and kindly they
smile ! How decent and becoming is their Dress ! How
handsomely do they sit together in the Shade of that
Laurel Arbour ! How skilfully some of them play on
the Harp, some upon the Cittern, some upon the Pipe,
some upon the Cymbal, and some harmoniously sing
and play at once ! Methinks I hear them with united
Minds, Voice and Hands, make an agreeable Concord
arising from their different Instruments, governing their
several Voices in such a Manner, that they make the
most noble Harmony, whose pleasing Charms, entering
into my Ears, ravish my Mind with Pleasure.

M. They are the *Muses* ^b the Mistresses of all the
Sciences, the Presidents of the *Musicians* and *Poets*,
and the Governors of the Feasts and Solemnities of the
Gods. ^c *Jupiter* begat them of the Nymph *Mnemosyne*,
who afterwards brought them forth upon the Moun-
tain *Pierius*. Some affirm that they had other Parents,

^a Corint. apud Lil. Gyrard. p. 560. Orph. in Hymn.
Mus. ^b Hesiod. in Theog. ^c Tzetzes Chil. 6.
Hist. 50.

and ^a ancient Writers say, that they lived before *Jupiter*, and were the Daughters of *Cælum*. They are called the Daughters of *Jupiter* and *Mnemosyne* (which, in *Greek*, signifies *Memory*) because all Students and Scholars ought not only to have great Ingenuity, but ready Memories.

^a Mus. ap. Lil. Gyr.

SECT. II. *The Names of the MUSES.*

THE *Muses*, or *Musæ*, were formerly called *Mosæ*, and were so named from a ^a *Greek* Word, that signifies *to enquire*; because Men, by enquiring of them, learn the Things of which they were before ignorant. But others say, they had their Name from ^b *their Resemblance*, because there is a Similitude, and an *Affinity* and *Relation* betwixt all the Sciences; in which they agree together, and are united with one another. Wherefore the *Muses* are often painted with their Hands joined, dancing in a Ring; in the Middle of them sits *Apollo*, their Commander and Prince. The *Pencil* of *Nature* described them in that Manner upon the *Agate* which *Pyrrhus*, who made War against the *Romans*, wore in a Ring. For in it was a Representation of the Nine *Muses*, and *Apollo* holding a Harp; and these Figures were not delineated by Art, but by the ^c spontaneous Handy-work of *Nature*; and the Veins of the Stone were formed so regularly, that every Muse had her particular Distinction.

^a Ἀπὸ τῆς μῶσαι, id est, ab inquirendo. Plato in Cratylo.
^b Μῆσαι, quasi ὁμοιοῦσαι, id est, similes, Cassiodor. ^c Plin. l. 37. c. 1.

SECT III. *The proper Names of the Muses.*

P. **W**HAT were the proper Names of each of the *Muses*?

M. They had each of them a Name derived from some particular Accomplishment of their Minds or Bodies.

The First, *Calliope*, was so called ^a from the Sweetness of her Voice; she presides over *Rhetorick*, and is esteemed the most excellent of all the Nine.

The Second, *Clio*, is so named from ^b Glory. For she is the *Historical* Muse, and takes her Name from the *Famouſness* of the Things she records.

The Third, *Erato*, has her Name ^c from Love, because she sings of *Amours*; or because learned Men are beloved and praised by others. She is also called *Saltatrix*; for she first invented the Art of Dancing, over which she presided. She was also the Inventress of Poetry.

The Fourth, *Thalia*, from ^d her Gaiety, Briskness, and Pleasantry; because she sings pleasantly and wantonly. Some ascribe to her the Invention of Comedy, others of Geometry.

The Fifth, *Melpomene*, from ^e the Excellency of her Song, and the Melody she makes when she sings. She is supposed to preside over *Tragedy*, and to have invented *Sonnets*.

The Sixth, *Terpsichore*, has her Name from ^f the Pleasure she takes in Dancing, because she delights in Balls. Some call her *Citharistria*.

^a Ἀπὸ τῆς καλῆς ὀπῆς, à suavitate vocis. ^b Ἀπὸ τοῦ κλέους, à Gloria sc. rerum gestarum quas memorat. Schol. Ap. l.

^c Ἀπὸ τοῦ ἔρωτος ab amore. Ovid. de Arte. l. 2. ^d Ἀπὸ τοῦ θαλάσσης, id est, virere, germinare, & florere. Proc. in Hesiod.

^e ἀ μέλπομαι cantor & modulator, vel ἀπὸ τοῦ μέλωτος concentum facere.

^f Ἀπὸ τέρπειν τοῖς χοροῖς, quod

Choreis delectetur.

The

The Seventh *Euterpe*, or *Euterpia*, from ^a the Sweetness of her Singing. Some call her *Tibicina*; because, according to them, she presides over the *Pipes*: And some say, *Logick* was invented by her.

The Eighth, *Polyhymnia*, or *Polymnia*, or *Polymneia*, from ^b her excellent Memory: And therefore the Invention of writing History is attributed to her; which requires a good Memory. It was owing to her, ^c That the Songsters add, to the Verses that they sing, Hands and Fingers, which speak more than the Tongue; an expressive Silence; a Language without Words; in short, Gesture and Action.

The Ninth, ^d *Urania*, was so called either because she sings of divine Things; or because, through her Assistance, Men are praised to the Skies; or because, by the Sciences, they become conversant in the Contemplation of Things Celestial.

Babusius, a modern Poet, has comprised the Names of these nine Muses in a ^e Distich: That is, he has made the nine Muses to stand, which is something strange, but upon eleven Feet. Perhaps you will remember their Names better, when they are thus joined together in two Verses.

^a Ab εὐ τετραπῆς, jucunda nempe in concentu multus, & μνησῶν memoria. ^b ἀ πολλῆς ^c Plut. in Sympof. quod carminibus additæ sint Orchestrarum loquacissimæ manus, linguosi digiti, silentium clamorū, expositio tacita, uno verbo gestus & actio. ^d Ἀδ τῆ ἐξάνθ, à Cælo.

^e Calliope, Polymneia, Erato, Clio, atque Thalia, Melpomene, Euterpe, Terpsichore, Urania. Babuf. 4. Epig. 1.

S E C T. IV. The Names common to all the M U S E S.

P. **W**HAT Names have the Muses common to them all?

M. The most remarkable are,

Heliconides,



Heliconides, or *Heliconiades*, from the Mountain *Helicon* in *Boeotia*.

Parnassides, from the Mountain *Parnassus* in *Phocis*, which has two Heads; ^a where if any Person slept, he presently became a Poet. It was anciently called *Larnassus*, from *Larnace*, the Ark of *Deucalion*, which rested here, and was named *Parnassus*, after the Flood, from an Inhabitant of this Mountain so called.

Citherides or *Citheriades*, from the Mountain *Citheron*, where they dwelt.

Aonides, from the Country *Aonia*.

Pierides, or *Pieria*, ^b from the Mountain *Pierus*, or *Pieria*, in *Thrace*; or from the Daughters of *Pierius* and *Anippe*; who, daring to contend with the *Muses*, were changed into *Pyes*.

Pegafides and *Hippocrenides*, from the famous Fountain *Helicon*, which, by the *Greeks* is called ^c *Hippocrene*, and, by the *Latins*, ^d *Caballinus*, both which Words signify the Horse's Fountain: It was also named *Pegaseus*, from *Pegasus* the winged Horse, ^e who striking a Stone in this Place with his Foot, opened the Fountain, ^f and the Waters of it became local.

Aganippides, or *Aganippeæ*, from the Fountain *Aganippe*.

Castalides, from the Fountain *Castalius* at the Foot of *Parnassus*.

^a Persius in Proœmio.

^b Idem ibid.

^c Ab ἵππος

equus, & ἵππον fons.

^d Caballinus à Caballus, id est,

equus.

^e Ovid. 5. Metam.

^f Sidonius Apollin.

SECT. V. The Number of the Muses.

P. WHAT was the Number of the *Muses*?

M. Some write, ^a that they were but Three in the Beginning; because *Sound*, out of which

^a Var. apud August.

all Singing is formed, is naturally *threefold*; either made by the Voice alone; or by blowing, as in Pipes: or by striking as in Citterns or Drums. Or, it may be, because there are three Tones of the Voice or other Instruments, the *Base*, the *Tenor*, and the *Treble*. ^a Or because Three is the most perfect of *Numbers*; for it agrees to the Persons of the Godhead. ^b Or, lastly, because all the Sciences are distributed into three general Parts, *Philosophy*, *Rhetorick*, and *Mathematicks*; and each three Parts are subdivided into three other Parts, *Philosophy*, into *Logick*, *Ethicks*, and *Physicks*; *Rhetorick* into the *Demonstrative*, *Deliberative*, and *Judicial Kind*; *Mathematicks* into *Musick*, *Geometry*, and *Arithmetick*: Whence it came to pass, that they reckoned not only Three *Muses* but Nine.

Others give us a different Reason why they are Nine: ^c When the Citizens of *Sicyon* appointed three skilful Artificers to make the Statues of the Three *Muses*, promising to chuse those three Statues out of the Nine, which they liked best; they were all so well made that they could not tell which to chuse; so that they brought them all, and placed them in the Temples: And *Hesiod* afterwards assign'd to them the Names mention'd above.

P. Were they *Virgins*?

M. ^d Some affirm it; and others deny it, who reckon up their Children. But, however, let no Person *despise the Muses*, unless he designs to bring Destruction upon himself by the Example of *Thamyras* or *Thamyris*; ^e who, being conceited of his own Beauty and Skill in Singing, presumed to challenge the *Muses* to sing, upon Condition, that, if he was overcome, they should punish him as they pleased. And after he was overcome, he was deprived at once both of his Harp and his Eyes.

^a Censorin. de die natali.

^b Phur. de Deorum Natura.

^c Var. ibid. ex Lil. Gyr. p. 261. ^d Plato ap. eundem. Vide Nat. Com. ^e Homer. Iliad. 2. Plut. de Musica.

C H A P. X.

THEMIS, ASTRÆA, NEMESIS.

P. THESE three Goddesses, I see, contrive and consult together of Affairs of great Moment.

M. I suppose so : For the Business of them is almost the same : The same Function is incumbent upon each of them. But, however, let us inspect them all singly.

Themis, the first of them, ^a is the Daughter of *Cælum* and *Terra*. According to the ^b Signification of her Name, her Office is to instruct Mankind to do Things honest, just, and right. ^c Wherefore her Images were brought and placed before those who were about to speak to the People, that they might be admonished thereby to say nothing in publick, but what was just and righteous. Some say, ^d she spoke Oracles at *Delphi*, before *Apollo* ; though ^e *Homer* says, that she served *Apollo* with *Nectar* and *Ambrosia*. There was another *Themis*, of whom *Justice*, *Law*, and *Peace* are said to be born. *Hesiod*, by way of Eminence, calls her ^f *Modest*, because she was ashamed to see any Thing that is done against Right and Equity. *Eusebius* calls her *Carmentata* ; ^g because, by her *Verse* and *Precepts*, she directs every one to that which is just : When he means a different *Carmenta* from the *Roman Carmenta*, who was the Mother of *Evander*, otherwise called *Themis Nicostrata*, a

^a Hesiod. in Theogon.

^b Θέμις enim significat fas.

^c Ex Lil. Gyr.

^d Ex Ovidii Metam. l. 1.

^e Hymn.

in Apollinem.

^f Ἀιδούλην, id est, pudibundam. Hesiod.

in Theogon.

^g Quod carminibus edictisque suis præcipiat unicuique quod justum est. Eusebius, l. 3. Præp.

Evang.

prophetical Lady. ^a She was worshipped by the Romans, because she prophesied; and was called *Carmenta*, either ^b from *the Verse* in which she uttered her Predictions, or ^c from *the Madness* which seemed to possess her when she prophesied. To this Lady an Altar was dedicated near the Gate *Carmentalis*, by the *Capitol*; and a Temple was built to her Honour also upon this Occasion. ^d The Senate forbade the married Women the Use of *Litters* or *Sedans*; they combined together, and resolved that they would never bring Children, unless their Husbands rescinded that Edict: They kept to this Agreement with so much Resolution, that the Senate was obliged to change their Sentence, and yield to the Women's Will, and allow them all *Sedans* and *Chariots* again. And when their Wives conceived, and brought forth fine Children, they erected a Temple in Honour of *Carmenta*.

Astræa, ^e the Daughter of *Aurora* and *Astræus*, the *Titan* (or, as others rather say, the Daughter of *Jupiter* and *Themis*) was esteemed ^f *the Princess of Justice*. The Poets feign, that in the *Golden Age* she descended from Heaven to the Earth; and being offended at last by the Wickedness of Mankind, ^g she returned to Heaven again, after all the other Gods had gone before her.

She is many Times directly called by the Name of *Justitia*; as particularly by ^h *Virgil*. And when she had

^a Solinus in descriptione Romæ. ^b A Carmine. Ovid. Fast. ^c Quasi carens mente. ^d Vide Ovid. in Fastis, l. 3. ^e Hesiod. in Theogon. ^f Justitiæ antistita.

^g *Victa jacet pietas, & virgo cæde madentes:
Ultima cælestium terras Astræa reliquit.*

All Duty dies, and weary'd Justice flies.
From bloody Earth at last, and mounts the Skies.

^h ——— *extrema per illos*

Justitia excedens terris vestigia fecit. Virg, Georg. l. 2.
Justice last took her Flight from hence, and here
The Prints of her departing Steps appear.

returned to Heaven again, she was placed where we now see the Constellation ^a *Virgo*.

The Parents of *Nemesis* were ^b *Jupiter* and *Necessity*; or, according to others, *Nox* and *Oceanus*. She was the Goddess that rewarded Virtue, and punished Vice; and she taught Men their Duty; so that she received her Name ^c *from the Distribution that she made to every body*. *Jupiter* enjoyed her, as the Story says, in the Shape of a *Goose*; ^d after which she brought forth an Egg, which she gave to a Shepherd, whom she met, to be carried to *Leda*. *Leda* laid up the Egg in a Box, and *Helena* was soon after produced of that Egg. But others give us quite different Accounts of the Matter. The *Romans* certainly sacrificed to this Goddess, when they went to War; whereby they signified that they never took up Arms, unless in a just Cause. She is called by another Name, *Adrastæa*, from *Adrastus*, a King of the *Argives*, who first built an Altar to her: Or, perhaps, from *the* ^e *Difficulty of escaping from her*; because no guilty Person can flee from the Punishment due to his Crime, though sometimes *Justice* overtakes him late: She has indeed ^f Wings, but does not always use them, but then ^g the slower her Foot is, the harder is her Hand.

Rhamnusia is another Name of this Goddess, from *Rhamnus*, a Town in *Attica*, ^h where she had a Temple; in which ⁱ there was a Statue of her made of one

^a Boccat. l. 4. Geneal. Deor. ^b Pausan. in Arcad.

^c Ἀπὸ τῆς ἐκάστης ἐπιμερίσεως, à distributione quæ unicuique fit, Plato de Legibus Dial. ^d Apollodor. lib. 3. Biblioth.

^e Ab α, non, & διδράσκω fugio, quòd videlicet nemo nocens effugere queat poenam suis sceleribus debitam.

^f Pausan. in Atticis.

^g *Ad scelerum pœnas ultrix venit ira Tonantis,
Hoc graviore manu, quo graviore pœd.*

Vengeance divine to punish Sin moves slow,
The slower is its Pace, the surer is its Blow.

^h Strabo. l. 9. ⁱ In Atticis.

Stone, ten Cubits high ; she holds the Bough of an Apple-tree in her Hand ; and has a Crown upon her Head, in which many Images of Deer were engraven.
^a She had also a Wheel, which denoted her Swiftneſs when ſhe puniſheth.

^a *Sed Dea, quæ nimis obſtat Rhamnusia votis,
 Ingemuit, flexitque rotam.* — Claudian.
 Th' avenging Goddeſs, t'our Deſires unbent,
 Firſt groan'd, then turn'd her Wheel.

C H A P. XI.

S E C T. I. *The Gods of the Woods, and the Rural Gods. Firſt, PAN. His Names.*

WE are now come into the ſecond Part of the Right-hand Wall, which exhibits the Images of *the Gods and Goddeſſes of the Woods*. Here you may ſee the Gods *Pan*, *Sylvanus*, and the *Fauni*, *Satyri*, *Silenus*, *Priapus*, *Ariſtæus*, and *Terminus*.

And there you ſee the Goddeſſes, *Diana*, *Pales*, *Flora*, *Feronia*, *Pomona*, and an innumerable Company of *Nymphs*.

P. What *Gods* do you ſhew me? Do you call thoſe *Cornuted Monſters Gods*? Who are half Men, and half Beaſts, hairy, and ſhaggy, with Goats' Feet, and Horſes' Tails.

M. Why not? Since they have attained to that Honour. Firſt, let us examine the Prince of them all *Pan*.

Pan is called by that Name, either, as ſome tell us, ^b becauſe he was the Son of *Penelope* by all her *Wooers*; or ^c becauſe he exhilarated the Minds of all the *Gods* with the Muſick of the Pipe, which he invented; and by the Harmony of the Cittern, upon which he played.

^b *A Πᾶν* omne, quòd ex omnium Procorum congreſſu cum *Penelope* fit natus *Samius*. ^c *Homer.* in *Hymn.*



skilfully as soon as he was born: Or, perhaps, he is called *Pan*,^a because he governs the Affairs of the *Universal World* by his Mind, as he represents it by his Body, as we shall see by and by.

The *Latins* called him *Inuus* and *Incubus*, the *Night-Mare*; ^b because he uses Carnality with all Creatures.

And at *Rome* he was worshipped, ^c and called *Lupercus* and *Lyceus*. To His Honour a Temple was built at the Foot of the *Palatine Hill*, and Festivals called *Lupercalia* were instituted, in which his Priests, the *Luperci*, ran about the City naked.

^a Phurnutius. ^b Ab ineundo passim cum omnibus animalibus. *Servius in Æneid.* ^c Justin. l. 43.

SECT. II. *His Descent.*

HIS Descent is uncertain; but the common Opinion is, that he was born of *Mercury* and *Penelope*.

^d For when *Mercury* fell violently in love with her, and tried in vain to move her; at last, by changing himself into a very white Goat, he obtained his Desire, and begat *Pan* of her, when she kept the Sheep of her Father *Icarius* in the Mount *Taygetus*. *Pan*, after he was born, ^e was lapt up in the Skin of a Hare, and carried to Heaven. But why do I here detain you with Words? Look upon the Image of him.

^d Hesiod. in Euterpe.

^e Homer. in Hymn.

SECT. III. *The Image of P A N.*

P. **I**S that *Pan*? ^f that horned half Goat, that resembles a Beast rather than a Man, much less a God; whom I see described with a smiling ruddy Face, and two Horns; his Beard comes down to his Breast; his

^f Lucian. in Bacch.

Skin is spotted, and his Legs and Thighs covered with long Hair; he has the Tail and the Feet of a Goat; his Head is crowned, and he holds a crooked Staff in one Hand, and in the other a Pipe of uneven Reeds, with the Musick of which he can cheer even the Gods themselves. O ridiculous Deity, fit only to terrify Boys!

M. Believe me, he has frightened the Men too: For when the *Gauls*, under *Brennus* their Leader, made an Irruption into *Greece*, and were just about to plunder the City *Delphos*, *Pan* in the Night frightened them so much, that they all betook themselves to Flight, when no-body pursued them. Whence we proverbially say, that Men are in ^a *Panick Fears*, when we see them affrighted without a Cause.

Now hear what the Image of *Pan* signifies. *Pan*, they say, is a Symbol of the Universal World, as I intimated before: ^b In his upper Part he resembles a Man, in his lower Part a Beast; because the superior and celestial Part of the World is beautiful, radiant, and glorious; as is the Face of this God, whose Horns resemble the Rays of the Sun, and the Horns of the Moon. The Redness of his Face is like the Splendor of the Sky; and the spotted Skin, that he wears, is an Image of the Starry Firmament. In his lower Parts he is shagged and deformed, which represents the Shrubs, and wild Beasts, and Trees of the Earth below. His Goat's Feet signify the Solidity of the Earth; and his Pipe of seven Reeds, that celestial Harmony which is made by the seven Planets. He has a Sheep-hook, crooked at the Top, in his Hand, which signifies the Turning of the Year into itself.

^a Terrores Panici eorum sunt qui sine causâ perterrentur. Pausanias, Plutarchus.

^b Servius in Eclog. 2.

S E C T. IV. *Actions of P A N.*

P. **B** U T what mean those *young Ladies* that dance about him?

M. They are Nymphs which dance to the Musick of his Pipe; ^a which Instrument *Pan* first invented. You'll wonder when you hear the Relations which the Poets tell us of this Pipe, to wit, "^b as oft as *Pan* blows " it, the Dugs of the Sheep are filled with Milk:" For he is the *God of the Shepherds and Hunters, the Captain of the Nymphs, the President of the Mountains*, and of a *Country Life*; and the ^c *Guardian of the Flocks* that graze upon the Mountains. Although his Aspect is so deformed, yet, when he changed himself into a white Ram, he pleased and gratified the Moon, ^d as it is reported: The Nymph *Echo* fell also in Love with him, and brought him a Daughter named *Iringes*, who ^e gave *Medea* the Medicines (they say) with which she charmed *Jason*. ^f He could not but please *Dryope*, to gain whom, he laid aside, as it were, his Divinity, and became a Shepherd. But he did not court the Nymph *Syrinx* with so much Success: For she ran away to avoid so filthy a Lover; till coming to a River (where her Flight

^a *Pan primus calamos cerâ conjungere plures*

Instituit ———

Virg. Ecl.

Pan taught to join with Wax unequal Reeds.

^b Orpheus in Hymn. Ibicus, Poeta Græcus.

^c *Pan curat oves, oviumque magistros.*

Virg. Ecl. 2.

Pan loves the Shepherds, and their Flocks he feeds.

^d *Munere sic niveo lanæ, si credere dignum est,*

Pan Deus Arcadiæ captante, Luna, fecellit. Virg. Georg. 3.

'Twas thus with Fleeces milky white (if we

May trust Report) *Pan*, God of *Arcady*,

Did bribe thee, *Cynthia*, nor didst thou disdain,

When call'd in woody Shades, to ease a Lover's Pain.

^e Theætet. Poeta Græcus.

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Skin is spotted, and his Legs and Thighs covered with long Hair; he has the Tail and the Feet of a Goat; his Head is crowned, and he holds a crooked Staff in one Hand, and in the other a Pipe of uneven Reeds, with the Musick of which he can cheer even the Gods themselves. O ridiculous Deity, fit only to terrify Boys!

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^f Homer. in Hymn.

was stopped) she prayed the *Naiades*, the *Nymphs of the Waters*, because she could not escape her Pursuer, to change her into a Bundle of Reeds, just as *Pan* was laying hold of her, ^a who therefore caught the Reeds in his Arms instead of her. ^b The Winds moving these Reeds backward and forward occasioned mournful, but musical Sounds, which *Pan* perceiving, cut them down, and made them Reeden Pipes. But ^c Lu-

^a *Hic se mutarent liquidas orâsse sorores :*

*Panaque cum prensam sibi jam Syringa putaret
Corpore pro Nymphæ calamos trivisse palustres.* Met. l. 1.

When, that she might avoid a lustful Rape,
She begg'd her Siller Nymphs to change her Shape:
Pan thought h' had hugg'd his Mistress, when indeed
He only hugg'd a Truss of Moorish Reed.

^b *Dumque ibi suspirat, motos in arundine ventos
Effecisse sonum tenuem similemque querenti.*

*Arte novâ vocisque Deum dulcedine captum,
Hoc mihi concilium tecum, dixisse, manebit ;
Atque ita disparibus calamis compagine ceræ
Inter se junctis nomen tenuisse puellæ.*

He sighs, his Sighs the tossing Reeds return
In soft small Notes, like one that seem'd to mourn ;
The new, but pleasant Notes the God surprise,
Yet this shall make us Friends at last, he cries ;
So he this Pipe of Reeds unequal fram'd
With Wax ; and *Syrinx* from his Mistress nam'd.

^c — *Zephyri cava per calamorum sibila primum
Agrestes aucubre cava inflare cicutas ;*

Inda minutatim dulces adicere querilas,

Tibia quas fundit digitis pulsata canentum :

Ævia per nemora ac sylvas saltusque reperta,

Per loca pavorum cœserta, atque otia Dia. Lucr. l. 5.

And whilst soft Ev'ning Gales blew o'er the Plains,
And shook the sounding Reeds, they taught the Swains ;
And thus the Pipe was fram'd, and tuneful Reed ;
And whilst the tender Flocks securely feed,
The harmless Shepherds tun'd their Pipes to Love,
And *Amaryllis* sounds in ev'ry Grove.

cretius ascribes the Invention of these Pipes not to *Pan*, but to some Country-men, who had observed, on some other Occasion, the Whistling of the Wind through Reeds. In the Sacrifices of this God, ^a they offered to him Milk and Honey in a Shepherd's Bottle. He was more especially worshipped in *Arcadia*, for which Reason he is so often called ^b *Pan Deus Arcadiæ*.

Some derive from him ^c *Hispania*, Spain, formerly called *Iberia*; for he lived there, when he returned from the *Indian War*, to which he went with *Bacchus* and the *Satyrs*.

^a Theocr. in Viator. ^b Virg. 3. Georg. 4. Ecl. ^c Lil. Gyr.

CHAP. XII.

SYLVANUS.

ALTHOUGH many Writers confound the *Sylvani*, *Fauni*, *Satyri*, and *Sileni*, with *Pan*; yet many distinguish them; therefore we will treat of them separately, and begin with *Sylvanus*.

That old Man is *Sylvanus*, whom you see placed next to *Pan*, with the Feet of a Goat, and the ^d Face of a Man, of little Stature; ^e he holds *Cypress* in his Hand stretched out. He is so called from *Sylvæ*, the *Woods*; for he presides over them. ^f He mightily loved the Boy *Cyparissus*, who had a tame Deer, in which he took great Pleasure. *Sylvanus* by Chance killed it, whereupon the Youth died for Grief. ^g Therefore *Sylvanus* changed him into a *Cypress-tree*, and carried a Branch of it always in his Hand, in Memory of his Loss.

^d *Ælian. Hist. Varia.* ^e *Martin. de Nuptiis.* ^f *Servius in Virg. Æneid. & Georg.*

^g *Et teneram à radice fercus, Sylvane, Cupressum. Georg. 1. 20.*
A tender *Cypress* Plant *Sylvanus* bears.

There

There were *many other Sylvani*, who endeavoured, as much as they could, to violate the Chastity of Women. St. *Austin* says, ^a *That they and the Fauni (commonly called Incubi) were oftentimes wicked to Women, desiring and enjoying their Embraces.* And *Varro* says, that they were mischievous to big-bellied Women.

^a Eos cum Faunis (quos vulgo Incubos vocant) improbos sæpè extitisse mulieribus, & earum appetisse & peregisse concubitum. Aug. de Civitate Dei, l. 15. c. 23.

C H A P. XIII.

S I L E N U S.

THAT old Fellow, who follows next, with a flat Nose, and a bald Head, with large Ears, and a small, flat, gore-bellied Body, is *Silenus*; so called, ^b from his *jocular Temper*, because he perpetually jests upon People. He sits upon a ^c *Saddle back'd Ass*; but, when he walks, he leans upon a Staff. He was *Bacchus's* Foster-Father, his Master, and his perpetual Companion, and consequently almost always drunk, as we find him described ^d in the sixth Eclogue of *Virgil*. The Cup which

^b Ἀπὸ τοῦ σιλλαίνειν, id est, dictoria in aliquem dicere. *Ælian.* 3. Var. Hist. c. 10. ^c Pando Afello.

^d *Silenum pueri somno videre jacentem,
Inflatum hesternis venas, ut semper, Iaccho;
Serta procul tantum capiti delapsa jacebant,
Et gravis attrita pendebat cantharus ansa.*

— Two Satyrs, on the Ground,
Stretch'd at their Ease, their Sire *Silenus* found;
Dropt with his Fumes, and heavy with his Load,
They found him snoring in his dark Abode;
His rosy Wreath was dropp'd not long before,
Borne by the Tide of Wine, and floating on the Floor.
His

which he and *Bacchus* used was called *Cantharus*; and the Staff with which he supported himself ^a *Ferula*: This he used when he was so drunk, as it often happened, that he could not sit, ^b but fell from his Ass.

The Satyrs were not only constant Companions of *Silenus*, but were assistant to him; for they held him in great Esteem, and honoured him as their Father; and, ^c when they became old, they were called *Sileni* too. And concerning *Silenus's* Ass, they say, that ^d he was translated into Heaven, and placed among the Stars; because, in the Giants War, *Silenus* rode on him, and helped *Jupiter* very much.

^e But when *Silenus* once was taken, and asked, *What was the best Thing that could befall Man?* He after long Silence answered, *It is best for all never to be born, but being born, to die very quickly.* Which Expression *Pliny* reports almost in the same Words, ^f *There have been many who have judged it very happy never to have been born, or to die immediately after one's Birth.*

His empty Can, with Ears half worn away,
Was hung on high, to boast the Triumph of the Day.

^a *Quinque senex ferula titubantes ebrius artus
Sustinet, & pando non fortiter hæret asello.* Ovid. Met. 4.
His Staff does hardly keep him on his Legs,
When mounted on his Ass, see how he swags.

^b *Ebrius ecce senex pando delapsus asello,
Clamarunt Satyri, surge, age, surge, pater.* De Art. Am. 2.
Th' old Soker's drunk, from's Ass he's got a Fall,
Rouse, Daddy, rouse, again the Satyrs bawl.

^c *Paufanias in Atticis.* ^d *Aratus in Phænomen.* ^e *Ro-
gatus quidnam esset hominibus optimum? respondit, omnibus esse
optimum non nasci, & natos quam citissime interire.* Plut. in
Consolatione Apol. ^f *Multi extitere qui non nasci optimum
censerunt, aut quam citissime aboleri.* Plin. in Præfat. l. 7.

C H A P. XIV.

The SATYRS.

BEHOLD! ^a Those are *Satyrs* who dance in lascivious Motions and Postures under the Shade of that tall and spreading Oak; they have Heads armed with Horns, and Goats Feet and Legs, crooked Hands, rough, hairy Bodies, and Tails not much shorter than Horses Tails. There is no Animal in Nature more salacious and libidinous than these Gods. Their ^b Name itself shews the Filthiness of their Nature: And *Pausanias* gave a Proof of it, by relating a Story of some Mariners, who were drove upon a desert Island by Storm, and saw themselves surrounded by a Flock of *Satyrs*: The Seamen were frightened, and betook themselves to their Ships, and the *Satyrs* left the *Men*, but they seized the *Women*, and committed all Manner of Wickedness with them.

^a Pausan. in Atticis. ^b Satyrus derivatur, ἀπὸ τῆς σαδῆς, à veretro, Euseb. in Præp. Evang. ibid.

C H A P. XV.

The FAUNS.

THE *Fauns*, which you see joined with the *Satyrs*, differ from them in the Name only; at least they are not unlike them in their Looks: ^c For they have Hoofs and Horns, and are ^d crowned with the Branches

^c Ovid. *Fastorum* 2.

^d Idem, in *Epistola Oenones*.

of the Pine. When they meet drunken Persons, they stupify them (as it is said) with ^a their Looks alone. The *Boors* of this Country call them the ^b *Rural Gods*; and pay them the more Respect; because they are armed with Horns and Nails, and painted in terrible Shapes.

Faunus, or *Fatuellus* (as he is otherwise called) ^c was the Son of *Picus* King of the *Latins*. ^d He married his own Sister, whose Name was *Fauna* or *Fatua*: He consecrated and made her Priestess, after which she had the Gift of Prophecy. History likewise tells us, that this *Faunus* was the Father and *Prince* of the other *Fauns* and the *Satyr*s. ^e His Name was given him from his Skill in *Prophefying*, and from thence also *Fatui* signifies both Persons that speak rashly and inconsiderately, and Enthusiasts; because they, who prophesy, deliver the Mind and Will of another, and speak Things which themselves, many Times, do not understand.

^a Idem, in Epistola Phædræ. ^b Dii agrestes. Virgil. Georg. 1. ^c Servius 7. Æneid. 6. ^d Nat. Comes lib. 5. ^e Faunus dicitur à *fando* seu vaticinando. Ser. 7. Æneid. Idem. Hisp. Episcopus.

C H A P. XVI.

P R I A P U S.

P. **H**A! What means that *naked* God, with his Sickle, behind the Trunk of the Tree? Why does he hide the Half of his Body so?

M. The Painter was modest, and therefore painted but half of him, because he is a shameless and *obscene* Deity: His Name is *Priapus*. I am ashamed to tell the Story of him, it is so very filthy; and therefore I shall say only, that he was the Son of *Venus* and *Bacchus*, born at *Lampsacus*, where his Mother hating his Deformity, and the Disproportion of his Members, rejected him.

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him. Yet he pleased the Women of *Lampsacus*, inso-
 much, that their Husbands banished him from the City,
 till by the Oracle's Command he was recalled, and
 made *God of the Gardens*, and crowned with Garden
 Herbs. He carries a Sickle in his Hand, to cut off from
 the Trees all superfluous Boughs, and to drive away
 Thieves and Beasts, and mischievous Birds; from
 whence he is called *Avistupor*. Therefore his Image is
 usually placed in Gardens, as we may learn from ^a *Ti-*
bullus, ^b *Virgil*, and ^c *Horace*. He is called *Hellepontia-*
cus by the Poets; because the City of *Lampsacus*,
 where he was born, was situated upon the *Hellepont*.
 All agree that he was very deformed, and they say, that
 this was the Occasion of the Deformity of this God.
 When *Juno* saw *Venus* was big with Child, she was
 jealous; and therefore, under Pretence of assisting her
 in her Labour, she spitefully misused her, so that the
 young Child was spoiled and deformed, and from his
 Deformity called *Priapus*, *Phallus*, and *Fascinum*; all
 which three Names favour of *Obscenity*; though by
 some ^d he is called *Bonus Dæmon*, or *Genius*. Indeed

^a *Pomosisque ruber custos ponatur in hortis,
 Arceat ut sævâ falce Priapus aves.*

With th' swarthy Guardian God our Orchards grace,
 With this stiff Sickle he the Birds will chace.

^b *Et custos furum atque avium cum falce saligna
 Hellepontiâci servet tutela Priapi.* Georg. l. 4.

Besides the God obscene, who frights away,
 With his Lath Sword, the Thieves and Birds of Prey.

^c *Olim truncus eram ficulnus, inutile lignum,
 Cum faber incertus scemnum faceretne Priapum,
 Maluit esse Deum. Deus inde ego furum aviumque
 Maxima formido.* Hor. Sat. 8.

Till Artists doubting, which the Log was good
 For, Stool, or God; resolv'd, to make a God;
 So I was made; my Form the Log receives:
 A mighty Terror I to Birds and Thieves.

^d *Vide Phurnutium.*

Juno's Touch was not necessary to make the Child monstrous ; for, can any beautiful Offspring be expected from a Sot and a Whore ?

C H A P. XVII.

A R I S T Æ U S.

HE is called *Aristæus*, whom you see busied in that Nursery of Olives, supporting and improving the Trees. He is employed in drawing Oil from the Olive, which Art he first invented. He also found out the Use of Honey, and therefore you see some Rows of Beehives near him. ^a For which two profitable Inventions, the Ancients paid him divine Honours.

He was otherwise called *Nomius* and *Agræus*, and was the Son of ^b *Apollo* by *Cyrene*, or, as *Cicero* says, the Son of *Liber Pater*, educated by the Nymphs, and taught by them the Art of making Oil, Honey, and Cheefe. He fell in Love with *Euridice* the Wife of *Orpheus*, and pursued her into a Wood, where a Serpent stung her so that she died. The Nymphs hated him so much for this, that they destroyed all his Bees, to revenge the Death of *Euridice*. This Loss was exceedingly deplored by him ; and asking his Mother's Advice, he was told by the Oracle, that he ought by Sacrifices to appease *Euridice*. Wherefore he sacrificed to her four Bulls, and four Heifers, and his Loss was supplied ; for suddenly a Swarm of Bees burst forth from the Carcases of the Bulls.

^a Pausanias in Arcadicis.
zon.

^b Apollonius, l. 6. in Ver-

C H A P. XVIII.

T E R M I N U S.

P. **B**UT, pray, what is that Stone or Log placed there? (It is so far off that I cannot distinguish whether of the two it is.)

M. It has a Place among the *rural* Gods, because it is a God itself.

P. A God, do you say? Surely you jest, Sir.

M. No; it is not only a God, but a God greatly honoured in this City of *Rome*. They call him *Terminus*, and imagine that the Boundaries and Limits of Men's Estates are under his Protection. His Name, and the divine Honours paid to him by the Ancients, are mentioned by ^a *Ovid*, by ^b *Tibullus*, and by ^c *Seneca*. The Statue of this God ^d was either a square Stone, or a Log of Wood plained; which they usually perfumed with Ointment, and crowned with Garlands.

And indeed the *Lapides Terminales* (that is, *Land-Marks*) were esteemed *sacred*: ^e so that whoever dared

^a *Termine, sive lapis, sive es desertus in agro
Stipes, ab antiquis tu quoque nomen habes.* Ovid. Fast. 2.
Terminus, whether Stump or Stone thou be,
The Ancients gave a Godhead too to thee.

^b *Nam veneror, seu stipes habet desertus in agris,
Seu vetus in triviis florida ferta lapis.*
For I my Adoration freely give,
Whether a Stump forlorn my Vows receive,
Or a beflower'd Stone my Worship have. }

^c ——— *Nullus in campo sacer
Divisit agro arbiter populis lapis.* Hippol. Aet. 2. sc. 7.
The sacred Land-Mark then was quite unknown.

^d Arnobius contra Gentes, l. 1. Clemens Alex. Strom. 7.

^e Dion Halicarn. l. 2.



to move, or plow up, or transfer them to another Place, his Head became devoted to the *Diis Terminalibus*, and it was lawful for any Body to kill him.

And further, though they did not sacrifice the Lives of Animals to those Stones, because they thought that it was not lawful to *stain them with Blood*; yet they offered Wafers made of Flour to them, and the first Fruits of Corn, and the like: And upon the last Day of the Year they always observed Festivals to their Honour, called *Terminalia*.

Now we pass to the *Goddesses of the Woods*.

C H A P. XIX.

The Goddess of the Woods. DIANA.

P. **I**T is very well. Here come a Goddess^a taller than the other Goddesses, in whose *Virgin-Looks* we may ease our Eyes, which have been tired with the horrid Sight of those monstrous Deities. Welcome, *Diana*; ^b your hunting Habit, the Bow in your Hand, and the Quiver full of Arrows, which hangs down from your Shoulders, and the Skin of a Deer fastened to your Breast, discover who you are. ^c Your Behaviour, which is free and easy, but modest and decent; your Garments, which are handsome and yet careless; shew that you are a Virgin. Your ^d Name shews your Modesty and Honour. I wish that you, who are the tallest of the Goddesses, ^e to whom Women owe their Stature, would implant in them also a Love of your Chastity. For I know you hate, you abhor the Conversation of Men,

^a Virgil. *Æneid*. l. 1. ^b Idem ibid. ^c Pausan. In *Arca-*
dicis. ^d "Ἀρετής, ab ἀρετῆς, perfectus, pudicitiam inte-
gritatemque Dianæ indicat. Strabo; l. 14. ^e Homer.
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and fly from the very sight of them. Yet reject the Temptations of Delight, and abhor the charming *Witchcraft of Pleasure* with all your Heart.

Actæon, the Son of *Aristæus*, that famous Huntsman, ^a fatally learned this, when he impudently looked upon you, when you were naked in the Fountain: You deferred not the Punishment of his Impurity for a Moment, for, sprinkling him with the Water, you changed him into a Deer, to be afterwards torn in Pieces by his own Dogs.

Farther Honour is due to you; because you are the *Moon*, ^b *the Glory of the Stars*, and the only Goddess, ^c who observed perpetual Chastity.

Nor am I ignorant of that famous and deserving Action that you did, to avoid the Flames of *Alpheus*, ^d when you so hastily fled to your Nymphs, who were all together in one Place; and besmeared both yourself and them with Dirt so, that when he came he did not know you: Whereby your honest Deceit succeeded according to your Intentions; and the Dirt, which fouls every Thing else, added a new Lustre to your Virtue. Welcome once again, O! ^e Guardian of the Mountains; by whose kind Assistance Women in Child-bed are preserved from Death.

^a Ovid. 4. Metam. ^b Astrorum decus. Virg. Æneid. 9.

^c *Æternum telorum & Virginitatis amorem*

Intemerata colit.

Virg. Æneid. 11.

—Herself untainted still,

Hunting and Chastity she always lov'd.

^d Pausanias in poster. Eliac.

^e *Montium custos, nemorumque Virgo,*

Quæ laborantes utero puellas

Ter vocata audis adimisque lethæ

Divæ triformis. Hor. Carm. 1. 3.

Queen of the Mountains and the Groves!

Whose Hand the teeming Pain removes,

Whose Aid the Sick and Weak implore,

And thrice invoke thy threefold Power.

M. So! *Palæophilus*, you have thus long cheated me?

P. What, I cheated you?

M. Yes, you; you have so dexterously concealed your Knowledge, and endeavoured to make me believe so long, that you are ignorant and unskilful in the Mythology of the Heathens.

P. I am as unskilful as I pretended. You may believe me when I swear, that I am altogether ignorant of these things that you teach me. Nor can you suppose otherwise from those Things, which I now repeat about *Diana*. For, from a Boy I have loved this Goddess for her Modesty; and out of respect to her I learnt these few Things, which you heard me speak. I am wholly blind, and beg, that by your Assistance you would guide me. I speak sincerely, I am a mere Fresh-man.

M. You can scarce make me believe so. But, however, I will verify the old Proverb, ^a and teach one that knows more than myself. I will begin from that Word that you last mentioned.

Diana is called ^b *Triformis* and *Tergemina*. First, because, though she is but one Goddess, yet she hath three different Names, as well as three different Offices: In the Heavens she is called *Luna*; on the Earth she is named *Diana*; and in Hell she is styled *Hecate* or *Proserpina*. In the Heavens she enlightens every Thing by her Rays; on the Earth she keeps under her Power all wild Beasts by her Bow and her Dart; and in Hell she keeps all the Ghosts and Spirits in Subjection to her by her Power and Authority. These several Names and Offices are comprised in an ingenious ^c Distich. But altho' *Luna*, *Diana*, and *Hecate* are commonly thought to be only three different Names of the same Goddess,

^a Sus Minervam.

^b Cicero 3. de Nat.

^c Ter et, lustrat, agit; Proserpina, Luna, Diana;
Ima, suprema, feras; szeptio, fulgore, sagittâ.

Dempster. in Paralip.
yet

yet ^a *Hesiod* esteems them three distinct Goddesses. Secondly, because she has, as the Poets say, *Three Heads*: The Head of a Horse on the right Side, of a Dog on the Left, and a human Head in the Midst: Whence some call her ^b *Three-headed*, or *Three-faced*. And ^c others ascribe to her the Likeness of a Bull, a Dog, and a Lion. ^d *Virgil* and ^e *Claudian* also mention her three Countenances. Thirdly, according to the Opinion of some, she is called *Triformis*, ^f because the Moon hath three *several Phases* or Shapes: The *New-Moon* appears arched round with a Circle of Light. The *Half-Moon* fills a Semicircle with Light; and the *Full-Moon* fills a whole Circle or Orb with its Splendor. But let us examine these Names more exactly.

She is named *Luna* ^g from *shining*, either because she only in the Night-Time sends forth a glorious Light, or else because she shines by borrowed Light, and not by her own; and therefore the Light with which she shines is always ^h new Light. Her Chariot is drawn with a white and black Horse; or with two Oxen; because she has got two Horns; sometimes a Mule is added, says *Festus*, because she is barren, and shines by the Light of the Sun. Some say, that *Lunæ* of both Sexes have

^a Orpheus in Argon. ^b Τρισκεφάλων καὶ τριπρόσωντον, Cornut. & Artemidor. 2. Oneirocr. ^c Porph. ap. Ger.

^d *Tercentum tonat ore Deos, Erebumque, Chaosque, Tergeminamque Hecatē, tria Virginis ora Dianæ.* Night, Erebus, and Chaos she proclaims, And threefold Hecate with her hundred Names, And three Diana's.

^e *Ecce procul ternis, Hecate variata, figuris.* (de Raptu Prof. l. 2.

Behold far off the Goddess Hecate
In threefold Shape advances —

^f Ap. Lil. Gyr.

^g A lucendo, quòd una sit quæ noctu lucet, Cic. 2. de Nat. vel ^h Quòd luce aliena splendeat, unde Græcè dicitur Σελήνη ἀ σείλας νέον, id est, lumen novum, Id. ibid.

been

been worshipped, especially among the *Egyptians*; and indeed, they give this Property to all the other Gods. Thus both *Lunus* and *Luna* were worshipped, but with this Difference, that those who worshipped *Luna* were thought subject to the Women, and those who worshipped *Lunus* were superior to them. ^a We must also observe, that the Men sacrificed to *Venus*, under the Name of *Luna*, in Women's Cloaths, and the Women in Men's Cloaths.

This *Luna* had a Gallant who was named *Endymion*, and he was mightily courted by her; ^b infomuch that, to kiss him, she descended out of Heaven, and came to the Mountain *Latmus*, or *Lathynius*, in *Caria*; where he lay condemned to an eternal Sleep by *Jupiter*; because, when he was taken into Heaven, he impudently attempted to violate the Modesty of *Juno*. In reality, *Endymion* was a famous *Astronomer*, who first described the Course of the Moon, and he is represented sleeping, because he contemplated nothing but the Planetary Motions.

Hecate may be derived from ἑκαθεν [*Hecathen*] *eminus*; because the *Moon* darts her Rays or Arrows afar off. ^c She is said to be the Daughter of *Ceres* by *Jupiter*, who being cast out by her Mother, and exposed in the Streets, was taken up by Shepherds, and nourished by them; for which Reason ^d she was worshipped in the Streets, and her Statue was usually set before the Doors of the Houses, whence she took the Name *Propylæa*. Others derive her Name from ἑκατον [*Hekaton*] *centum*, because they sacrificed a hundred Victims to her: ^e Or because, by her Edict, those who

^a Servius in 2. *Æneid*. Philocor. Spartian. in Imp. *Caracal*. ^b Apoll. 4. *Argonaut*. Plin. l. 2. c. 9.

^c Hesiod. in *Theogon*.

^d *Nocturnisque Hecate triviis ululata per urbes.*

Virg. *Æneid*. 9.

And *Hecate* by Night ador'd with Shrieks.

^e Pausan. in *Atticis*.

die, and are not buried, *wander an hundred Years up and down Hell.* However, it is certain, she is called *Trivia à Triniis, from the Streets*; for she was believed to preside over the Streets and Ways; so that they sacrificed to her in the Streets; ^a and the *Athenians*, every New Moon, made a sumptuous Supper for her there, which was eaten in the Night by the Poor People of the City. ^b They say that she was excessive tall; her Head was covered with frightful Snakes instead of Hair, and her Feet were like Serpents. ^c She was represented encompassed with Dogs; because that Animal was *sacred* to her; and *Hesychius* says, that she was sometimes represented by a Dog. We are told that she presided over Inchantments, and that, ^d when she was called seven Times, she came to the Sacrifices: As soon as these were finished, ^e several Apparitions appeared, called from her *Hecatæa*.

She was called by the *Egyptians* ^f *Bubastis*; her Feasts were named *Bubastæa*; and the City where they were yearly celebrated, was called *Eubastis*.

Brimo is another of the Names of *Hecate* and *Diana*; which is derived from ^g *the City*, which she gave when *Apollo* or *Mars* offered Violence to her when she was a hunting.

She was called *Lucina*, and *Opis*, because ^h *she helps to bring the Children into the World*, which good Office (as they say) she first performed to her Brother *Apollo*: For, as soon as she herself was born, she assisted her Mother *Latona*, and did the Office of a Midwife; ⁱ but was so affrighted with her Mother's Pain, that she resolved never to have Children, but to live a Virgin perpetually.

^a Aristophanes in Pluto. ^b Lucian. Pseudoph. ^c Apud Gyrard. Apollin. ^d Argonaut. ^e Ovid. 9. Metam.
 ^f Apollon. 3. Argon. ^g à Βγρίω, fremo, irâ exardesco.
 ^h Quod infantibus in lucem venientibus opem ferat, Aug. de Civitat. 4. c. 1. ⁱ Callimach. Hymn. in Dian.

She is called *Chitone* and *Chitonia*, ^a because Women, after Child-birth, used first to sacrifice to *Juno*, and then offer to *Diana* their own and their Children's Cloaths.

She was named *Dietyнна*, not only from the ^b *Nets*, which she used ^c (for she was an Huntress, and the Princess of Hunters; for which Reason all Woods were dedicated to her) but also because ^d *Britomartis* the Virgin, whom she hunted, fell into the Nets, and vowed, if she escaped, to build a Temple for *Diana*. She did escape, and then consecrated a Temple to *Diana Dietyнна*. Others relate the Story thus: When *Britomartis*, whom *Diana* loved, because she was an Huntress, fled from *Minos* her Lover, and cast herself into the Sea; she fell into the Fishermens' Nets, and *Diana* made her a Goddess. And since we are talking of Hunting, give me Leave to add, that the ^e Ancients thought that *Diana* left off Hunting on the *Ides* of *August*; therefore at that Time it was not lawful for any one to hunt, but they crowned the Dogs with Garlands, and, by the Light of Torches made of Stubble, they hung up the hunting Instruments near them.

We shall only adjoin, to what has been said, the two Stories of *Chione* and *Meleager*.

Chione was the Daughter of *Dædalion*, the Son of *Dædalus*: She was deflowered by *Apollo* and *Mercury*, and brought forth Twins, namely, *Philammon*, a skillful Musician, the Son of *Apollo*; and *Autolychus* the Son of *Mercury*, who proved a famous ^f Juggler, and an artful Thief. She was so far from thinking this a Shame,

^a χιτών, quasi tunicata à χιτῶν, tunica; solebant enim foeminae partus laboribus perfunctae Junoni sacrificare; suas autem & infantium vestes Dianae consecrare, Plut. 3. Sympof. c. ult. ^b Retia enim δίαινα dicuntur.

^c Ovid. 2. Metam. Lact. Plac. ^d Schol. Aristoph.

^e Brodæus in Anthol. ex Schol. Pindari.

^f — Furtum ingeniosus ad omne,

Qui facere assuebat, patriæ non degener artis.

that she grew very proud; nay openly boasted, ^a that her Beauty had charmed two Gods, and that she had two Sons by them. Besides, she was ^b so bold as to speak scornfully of *Diana's* Beauty, and to prefer herself before her: But *Diana* did herself Justice, and punished the Insolence of this Boaster; for she drew her Bow, and shot an Arrow through her Tongue, and thereby put her to Silence.

Meleager was punished for his Father ^c *Oeneus's* Fault, who, when he offered his first Fruits to the Gods, wilfully forgot *Diana*; wherefore she was angry, and sent a wild Boar into the Fields of his Kingdom of *Caledonia* to destroy them. *Meleager*, accompanied with many chosen Youths, immediately undertook either to kill this Boar or to drive him out of the Country. The Virgin *Atalanta* was among the Hunters, and gave the Boar the first Wound; and soon after *Meleager* killed him. He valued *Atalanta* more who wounded him, than himself who killed him, ^d and therefore offered her the Boar's Skin. But the Uncles of

Candida de nigris & de candentibus atra. Ovid. Met. 11.

Cunning in Theft, and wily in all Sleights,
Who could with Subtlety deceive the Sight,
Converting white to black, and black to white.

^a ——— *Se peperisse duos, & Diis placuisse duobus.*

That she two Sons had brought, by having pleas'd two
^b ——— *Se præferre Dianæ* (Gods.

*Sustinuit, faciemque Deæ culpavit. At illi
Ira feròx mota est, factisque placabimus, inquit.
Nec mora, curvavit cornu, nervusque sagittam
Impulit, et meritam trajecit arundine linguam.*

She to *Diana's* durst her Face prefer,
And blame her Beauty. With a cruel Look,
She said our Deed shall right us. Forthwith took
Her Bow, and bent it; which she strongly drew,
And through her guilty Tongue the Arrow flew.

^c Ovid. 8. Metam.

^d ——— *Exuvias, rigidis horrentia setis
Terga dat, & magnis insignia dentibus ora.*

of *Meleager* were enraged that the Hide was given to a Stranger, and violently took it from her; whereupon *Meleager* killed them. As soon as his Mother *Althæa* understood that *Meleager* had killed her Brothers, she sought Revenge like a Mad-Woman. In *Althæa*'s Chamber was a Billet, which, when *Meleager* was born, ^a the Fates took, and threw it into the Fire, saying, The new-born Infant shall live as long as this Stick remains unconsumed. The Mother snatched it out of the Fire, and quenched it, and laid it in a Closet. But now, moved with Rage, she goes to her Chamber, and, fetching the Stick, ^b she threw it into the Fire; and, as the Log burned, *Meleager*, tho' absent, felt Fire in his Bowels, which consumed him, in the same Manner that the Wood was consumed; and when at last the Log was quite reduced to Ashes, and the Fire quenched, *Meleager*, at the same Time, expired, and turned to Dust.

Illi lætitiæ est cum munere muneris auctor,

Invidere alii, totoque erat agmine murmur.

Then gave the bristled Spoil and ghastly Head
With monstrous Tushes arm'd, with Terror bred.
She in the Gift and Giver Pleasure took.

All murmur, with preposterous Envy, struck.

^a *Tempora, dixerunt, eadem lignoque tibi que,*

O modo nate, damus; quo postquam carmine dicto

Excessere Deæ; flagrantem mater ab igne

Eripuit ramum, sparsitque liquentibus undis;

Servatusque diu juvenis servaverat annos.

O lately born, one Period we assign

To thee and to the Brand. The Charm they weave
Into his Fate, and then the Chamber leave.

His Mother snatch'd it with a hasty Hand

Out of the Fire, and quench'd the flagrant Brand.

This in an inward Closet closely lays,

And by preserving it prolongs his Days.

^b — *Dextraque aversa trementi,*

Funerum torrem medios conjecit in ignes.

— With Eyes turn'd back, her quaking Hand

To trembling Flames expos'd the Fun'ral Brand.

C H A P. XX.

P A L E S.

THAT old Lady, which you see ^a surrounded with *Shepherds*, is *Pales* the Goddess of *Shepherds* and *Pastures*. Some call her *Magna Mater*, and *Vesta*. To this Goddess they sacrificed Milk and Wafers made of Millet, that she might make the Pastures fruitful. They instituted the Feasts called *Palilia* or *Parilia* to her Honour, which were observed upon the eleventh or twelfth Day of the Calends of *May*, by the Shepherds, in the Field on the same Day in which *Romulus* laid the Foundation of the City. These Feasts were celebrated to appease this Goddess, that she might drive away the Wolves, and prevent the Diseases incident to Cattle. The Solemnities observed in the *Palilian Feasts* were many: The Shepherds placed little Heaps of Straw in a particular Order, and at a certain Distance; then they danced and leaped over them: Then they purified the Sheep, and the rest of the Cattle with the Fume of *Rosemary*, *Laurel*, *Sulphur*, and the like; as we learn from *Ovid*, ^b who gives a Description of these Rites.

^a Virg. Eclog.

^b *Alma Pales, foveas pastoria sacra carenti,
Prosequar officio si tua facta mco.*

*Certe ego de vitulo cinerem, stipulamque fabalem
Sæpe tuli, læva, februa tosta, manu.*

*Certe ego transiit postas ter in ordine flammæ,
Virgaque rorales taurea misit aquas.*

Great *Pales*, help; the Past'ral Rights I sing,
With humble Duty mentioning each Thing.

Ashes of Calves, and Bran-Straw oft I've held,
With burnt Purgations in a Hand well fill'd.

Thrice o'er the Flaines, in order rang'd, I've leapt,
And holy Dew my Laurel Twig has dript.

C H A P. XXI.

F L O R A.

P. **Y** O U need not tell me who that Goddess is, ^a whom I see adorned with so much Finery and Gracefulness, so dressed and beautified with *Flowers*. It is *Flora*, the Goddess and President of Flowers. Is it not?

M. It is true, the Romans gave her the Honour of a Goddess; but, in Reality, she was a famous Strumpet, who, by her abominable Trade, heaped up a great deal of Money, and made the People of Rome her Heir. Particularly, she left a certain Sum, the yearly Interest of which was settled, that the Games, called *Florales*, or *Floralia*, might be celebrated annually on her Birth-Day. But, because this appeared scandalous, impious, and profane to the Senate, as it really was, they covered their Design, and worshiped *Flora*, under the Title of Goddess of Flowers; and pretended that they offered Sacrifice to her, that the Plants and Trees might flourish.

Ovid follows the same Fiction, and relates, ^b that *Chloris*, an infamous Nymph, was married to *Zephyrus*, from whom she received the Power over all the Flowers: But let us return to *Flora* and her Games. Her Image, as we find in *Plutarch*, was exposed in the Temple of *Castor* and *Pollux*, dressed in a close Coat, and holding in her Right-hand the Flowers of Beans and Pease. ^c For, while these Sports were celebrated, the Officers, or *Ædiles*, scattered Beans, and other Pulse amongst the People. These Games were proclaimed and begun by Sound of Trumpet, as we find mention-

^a Lactantius, l. i. c. 24.
Max. l. 2. c. 5.

^b Ovid. in Fastis.

^c Val.

ed in ^a *Juvenal*. Then the lewd Women came forth in public, and shewed Tricks naked. Strange! that such Filthiness should be called *Flores*, and such Games *Floralia*.

^a ——— *Dignissima certè
Florali Matrona tubā. ——— Juv. Sat. 6.*
————— A Woman worthy sure
Of *Flora's* Festal Trumpet.

CHAP. XXII.

FERONIA.

Feronia, the ^a *Goddess of the Woods*, is justly placed near *Flora* the *Goddess of Flowers*: She is called *Feronia*, from the Care she takes in ^b producing and propagating Trees. The higher Place is due to her, because Fruits are more valuable than Flowers, and Trees than small and ignoble Plants. It is said, she had a Grove sacred to her, under the Mountain *Soraete*; this was set on Fire, and the Neighbours were resolved to remove the Image of *Feronia* from thence, when on a sudden the Grove became green again. ^c *Strabo* reports, that those who were inspired by this Goddess, used to walk bare-foot upon burning Coals without Hurt. Though many believed, that by the Goddess *Feronia* that Virtue is only meant, by which Fruit and Flowers were produced.

^a Virg. 7. *Æn.* ^b *Feronia à ferendis arboribus dicta.*
^c *Strabo Geogr. l. 5.*

C H A P. XXIII.

P O M O N A.

POMONA is the Goddess, the Guardian, the President, not of the ^a Apples only, but of all the Fruit and the Product of Trees and Plants. As you see, she follows after *Flora* and *Feronia* in Order; but in the Greatness of her Merit she far surpasses them; and has a Priest who only serves her, called *Flamen Pomonalis*.

P. What toothless Hag is that, which is so obsequious to *Pomona*?

M. It is not an old Woman, but a God. I do not wonder that you are deceived, since in this Disguise he deceived *Pomona* herself. When she was very busy in looking after her Gardens and Orchards with great Care, and was wholly employed in watering and securing the Roots, and lopping the over-grown Branches, ^b *Vertumnus*, a principal God among the Romans (called so because he had Power to turn himself into what Shape he pleased) was in Love with *Pomona*, and counterfeited the Shape of an old grey-headed Woman. He ^c came leaning on a Staff into the Gardens, admir'd the Fruit and Beauty of them, and, commending her Care about them, he saluted her. He viewed the Gardens, and, from the Observations which he had made, he began to discourse of Marriage, telling her that it would add to the Happiness even of a God to have her to Wife. Observe, says he, the Trees which creep up this Wall: How do the Apples and Plums strive which shall excel the other in Beauty and Colour! whereas,

^a Pomona à pomis dicitur. ^b Vertumnus à vertendo. quòd in quas vellet figuras sese vertere poterat.

^c Iunitens baculo, positus per tempora canis.

With grey-hair'd Noddle, leaning on a Staff. *Ov. Met.* 14. 15

if they had not ^a Props or Supports, which, like Husbands, hold them up, they would perish and decay. All this did not move her, till *Vertumnus* ^b changed himself into a young Man, and then she began also to feel the Force and Power of Love, and submitted to his Wishes.

^a *At si staret, ait, cœlebs sine palmitē truncus,
Nil præter frondes, quare peteretur, haberet;
Hæc quoque, quæ juncta vitis requiescit in ulmo,
Si non juncta foret, terræ acclinata jaceret:
Tu tamen exemplo non tangeris arboris hujus.
Yet, saith he, if this Elm should grow alone,
Except for Shade, it would be priz'd by none:
And so this Vine in am'rous Foldings wound,
If but disjoin'd, would creep upon the Ground:
Yet art not thou by such Examples led,
But shunn'st the Pleasure of an happy Bed.*

^b — *In juvenem reddit, & anilia demit
Instrumenta sibi; talisque apparuit illi,
Qualis ubi oppositas nitidissima Solis Imago
Evicit nubes, nullâque obstante reluxit,
Vimque parat, sed vi non est opus, inque figurâ
Capta Dei Nympha est, & mutua vulnera sensit.*
—— Again himself he grew;

Th' Infirmities of heatless Age depos'd,
And such himself unto the Nymph disclos'd;
As when the Sun, subduing with his Rays
The muffling Cloud, his golden Brow displays,
He Force prepares; of Force there was no Need,
Struck with his Beauty, mutually they bleed.

C H A P. XXIV.

The N Y M P H S.

NOW observe that great Company of neat, pretty, handsome, beautiful, charming Virgins, who are very near the Gardens of *Pomona*. Some run about the Woods, and hide themselves in the Trunks of the aged Oaks; some plunge themselves into the Fountains, and some swim in the Rivers. They are called by one common Name ^a *Nymphs*, ^b *because they always look young*; or ^c *because they are handsome*. Yet all have their proper Names besides, which they derive either from the Places where they live, or the Offices they perform; they are especially distributed in Three Classes, *Celestial*, *Terrestrial*, and *Marine* Nymphs.

The *Celestial* Nymphs were those *Geniæ*, those *Souls* and *Intellects*, ^d who guided the *Spheres* of the Heavens, and dispensed the Influences of the Stars to the Things of the Earth.

Of the *Terrestrial* Nymphs some preside over the Woods, and were called *Dryades* from a *Greek Word* ^e, which principally signifies an Oak, but generally any Tree whatever. These *Dryades* had their Habitations in the Oaks. Other Nymphs were called ^f *Hamadryades*, for they were born when the Oak was first planted, and when it perishes they die also. The Ancients held strange Opinions concerning Oaks, they imagined that even the smallest Oak was sent from Heaven.

^a Phurnut.

^b Ἀπὸ τῆ ἀεὶ νέας φαίνεσθαι quòd semper

juvenes appareant. ^c Ἀπὸ τῆ φαίνεσθαι splendere, quòd formæ decore præfulgeant.

^d Ex. Plut. Macrobian. Procl.

^e ἄ

ἄρκυς, id est, quercus. Virg. Georg. 4. ^f Ἀβ ἄρκυς, simul, & ἄρκυς, quercus.

The ^a *Druidæ*, Priests of the *Gauls*, esteemed nothing more divine and sacred, than the Excrescence which sticks to Oaks. Others of the *Terrestrial* Nymphs are called ^b *Oreades* or *Orestiades*, because they presided over the Mountains. Others ^c *Napææ*, because they had Dominion over the *Groves* and *Vallies*. Others ^d *Limoniades*, because they looked after the *Meadows* and *Fields*. And others ^e *Meliæ*, from the Ash-trees sacred to them; and these were supposed to be the Mothers of those Children, who were accidentally born under a Tree, or exposed there.

The *Marine* Nymphs were either those Nymphs ^f which preside over the Seas, and were called *Nereides*, or *Nerinae*, from the Sea-God *Nereus*, and the Sea-Nymph *Doris*, their Parents; (which *Nereus* and *Doris* were born of *Tethys* and *Oceanus*; from whom they were called *Oceanitides* and *Oceaniæ*;) or those Nymphs who preside over the Fountains, and were called ^g *Naiades* and *Naiades*; or else inhabit the *Rivers*, and were called *Fluviales* or ^h *Potamides*; or lastly, who preside over the Lakes and Ponds, and were called *Limnades*, ⁱ from λίμνη, [*Limne*,] a Lake.

All the Gods had *Nymphs* attending them. *Jupiter* speaks of his ^k in *Ovid*. *Neptune* had several *Nymphs*, insomuch that *Hesiod* and *Pindar* call him ^l *Nymphagetes*, that is, *the Captain of the Nymphs*. The Poets generally give him fifty. *Phæbus* likewise had *Nymphs* called *Aganippidæ* and *Musæ*. Innumerable were the

^a Lil. Gyr. Synt. 1. ^b Ab ὄρει Mons. ^c ἀνάπη, saltus vel vallis. ^d ἀλειμών, pratum. ^e Μελία, fraxinus. ^f Orpheus in Hymn. ^g Νάω, fluo. ^h ἀποτάμος, fluvius. ⁱ ἀλίμνη, lacus.

^k *Sunt mihi Semidei, sunt rustica Numina Fauni, Et Nymphæ, Satyrique, & Monticolæ Sylvani.* Met. 1. 1. Half Gods and rustic Fauns attend my Will, Nymphs, Satyrs, Sylvans that on Mountains dwell.

^l Νυμφαγίτης, id est, Nympharum dux. *Hesiod. & Pind.* in Isthm.

Nymphs of *Bacchus*, who were called by different Names, *Bacchæ*, *Bassarides*, *Eloides*, and *Thyades*. Hunting Nymphs attended upon *Diana*; and Sea-Nymphs, called *Nereides*, waited upon *Tethys*. ^a Fourteen very beautiful Nymphs belonged to *Juno*: Out of all which I will only give you the History of two.

Arethusa was one of *Diana's* Nymphs: Her Virtue was as great as her Beauty: The Pleasantness of the Place invited her to cool herself in the Waters of a fine clear River: *Alpheus*, the God of the River, assumed the Shape of a Man, and arose out of the Water: He first saluted her with kind Words, and then approached near to her; but away she flies, and he follows her; and, when he had almost overtaken her, she was dissolved with Fear, with the Assistance of *Diana*, whom she implored, into a Fountain. ^b *Alpheus* then resumed his former Shape of Water, and endeavoured to mix his with her Stream, but in vain; for to this Day *Arethusa* continues her Flight, and, by her Passage through a Cavity of the Earth, she goes under Ground into *Sicily*. *Alpheus* also follows by the like subterraneous Passages, till at last he unites, and marries his own Streams to those of *Arethusa*, in that Island.

Echo ^d was a Nymph formerly, though nothing of her but her Voice remains now, and even when she was

^a — *bis septem præstanti corpore Nymphæ*. Virg. *Æneid*. l. 1.
Twice seven, the charming Daughters of the Main,
Around my Person wait, and bear my Train.

^b — *sed enim cognoscit amatas*
Annis aquas; positoque viri, quod sumpserat, ore,
Vertitur in proprias, ut se illi misceat, undas. Ov. *Met.* 5.
The River his beloved Waters know;
And, putting off th' assumed Shape of Man,
Resumes his own, and in a Current ran.

^c Virgil. *Æn.* 3.

^d *Corpus adhuc Echo, non vox erat, & tamen usum*
Garrula non alium, quam nunc habet, oris habebat.

alive, she was so far deprived of her Speech, ^a that she could not repeat the last Words of those Sentences which she heard. ^b *Juno* inflicted this Punishment on her for her Talkativeness: For, when she came down to discover *Jupiter's* Amours with the Nymphs, *Echo* detained her very long with her tedious Discourses, that the Nymphs might have an Opportunity to escape, and hide themselves. This *Echo* by Chance met *Narcissus* rambling in the Woods; and she so admired his Beauty, that she fell in Love with him: She discovered her Love to him, courted him, followed him, and embraced the proud Youth in her Arms; but he broke from her Embraces, and hastily fled from her Sight; whereupon the despised Nymph hid herself in the Woods, and pined away with Grief, ^c so that every Part of her but her Voice was consumed, and her Bones were turned into Stones.

Narcissus.

^a *Reddere de multis ut verba novissima posset.* Ov. Met. l. 3.
 She was a Nymph, though only now a Sound,
 Yet of her Tongue no other Use was found,
 Than now she has; which never could be more,
 Than to repeat what she had heard before.

^b *Fecerat hoc Juno, quia cum deprendere posset
 Sub Jovis æpe suo Nymphas in monte jacentes,
 Illa deam longo prudens sermone tenebat,
 Dum fugerent Nymphæ.*

This Change impatient *Juno's* Anger wrought,
 Who, when her *Jove* she o'er the Mountains fought,
 Was oft by *Echo's* tedious Tales misled,
 Till the shy Nymphs to Caves and Grottos fled.

^c *Vox tantum, atque supersunt:*

*Vox manet: ossa ferunt lapidis traxisse figuram;
 Inde latet sylvis, nulloque in monte videtur,
 Omnibus auditur: sonus est qui vivit in illa.*

Her Flesh consumes and moulders with Despair,
 And all her Body's Juice is turn'd to Air;
 So wond'rous are the Effects of restless Pain,
 That nothing but her Voice and Bones remain.

Narcissus met with as bad a Fate ; for, though he would neither love others, nor admit of their Love, yet he fell so deeply in Love with his own Beauty, that the Love of himself proved his Ruin. His Thirst led him to a Fountain, whose Waters are clear and bright as Silver : When he stooped down to drink, he saw his own Image : he stayed gazing at it, was wonderfully pleased with the Beauty of it, insomuch that he fell passionately in Love with it. A ^b little Water only separated him from his beloved Object. He continued a ^c long Time admiring his own beloved Picture, before he discovered what it was that he so passionately adored ; but, at length, ^d the unhappy Creature perceived, that the Torture he suffered was from the Love of his own self. In a Word, his Passion conquered him, and the Power of Love was greater

Nay, ev'n the very Bones at last are gone,
And metamorphos'd to a thoughtless Stone ;
Yet still the Voice does in the Woods survive ;
The Form's departed, but the Sound's alive.

^a *Fons erat illimis nitidis argenteus undis.* Ovid. Met. l. 3.

There was, by Chance, a living Fountain near,
Whose unpolluted Channel ran so clear,
That it seem'd liquid Silver.

^b *Exiguâ prohibetur aquâ —*

A little Drop of Water does remove
And keep him from the Object of his Love.

^c *— Sed opaca fusus in herba*

*Spestat inexploto mendacem lumine formam,
Perque oculos perit ipse suos.*

— He lies extended on the shady Grass,
Viewing with greedy Eyes the pictur'd Face,
And on himself brings Ruin.

^d *— Flammæ, inquit, mordeoque, feroque :*

Quod cupio mecum est : inopem me copia fecit.

O utinam à nostro secedere corpore possem !

Votum in amante novum est, vellem quod amamus abesset.

My Love does vainly on myself return,
And fans the cruel Flames with which I burn.

greater than he could resist, so that, by Degrees, ^a he wasted away and consumed, and, at last, by the Favour of the Gods, was turned into a Daffodil, a Flower called by his own Name.

The Thing desir'd I still about me bore,
And too much Plenty has confirm'd me poor.
O that I from my much-lov'd self could go,
A strange Request, yet would to God 'twere so!

^a ——— *attenuatus amore*

Liquitur, & cæco paulatim carpitur igne.
No Vigour, Strength, or Beauty does remain,
But hidden Flames consume the waiting Swain.

CHAP XXV.

The Inferior Rural Deities.

THE Images of these Gods and Goddesses are so small, that we cannot discern their Figures: Wherefore I will only recount their Names. And first,

Rusina, the Goddess to whose Care all the Parts of the Country are committed. Then

Collina, she who reigns over the Hills.

Vallonia, who holds her Empire in the Vallies.

Hippona, ^b who presides over the Horses and Stables.

^c This was the Name also of a beautiful Woman, begotten by one *Fulvius* from a Mare.

Bubona, who hath the Care of the Oxen.

Seia, ^d who takes Care of the Seed, whilst it lies buried in the Earth. She is likewise called ^e *Segetia*; because she takes care of the Blade, as soon as it appears green above the Ground.

^b Ab ἵππῳ, i. e. equus. Apuleius Asin. aur. l. 3. ^c Ter-tullian. Apol. ^d à ferendo nomen habet Seia, ut ^e Segetia à Segete. Plin. l. 8.

Runcina is the Goddess of Weeding. She is invoked
^a when the Fields are to be weeded.

Occator is the God of Harrowing. He is worshipped
^b when the Fields are to be harrowed.

Sator and *Sarritor* are the ^c Gods of Sowing and Raking.

To the God *Robigus* were celebrated Festivals called *Robigalia*, which were usually observed upon the 7th of the *Calends* of *May*, to avert the ^d *Blasting of the Corn*.

Stercutius, *Stercutus*, or *Sterculus*, called likewise *Sterquilinius* and *Picumnus*, is the Rural God, who first invented the Art of ^e *Dunging the Ground*.

Proserpina is the Goddess which presides over the Corn, ^f when it is sprouted pretty high above the Earth. We shall speak more of her when we discourse concerning the *Infernal Deities*.

Nodosus, or *Nodotus*, is the God that takes care of the ^g *Knots* and the *Joints of the Stalks*.

Volusia is the Goddess which takes care to fold the Blade round the Corn, before the Beard breaks out, which ^h Foldings of the Blade contain the Beard, as Pods do the Seed.

Patelina takes Care of the Corn, ⁱ after it is broken out of the Pod, and appears.

The Goddess *Flora* presides over the Ear, when it ^k blossoms.

And *Lactura* or *Lactucina*, who is next to *Flora*, presides over the Ear when it begins ^l to have Milk.

And *Matura* takes Care that the Ear comes to a just Maturity.

^a Cum runcantur agri. ^b Cum occantur agri, Serv. in Georg. 1. Plin. 1. 18. c. 29. ^c Ita dicti à Serendo & Sarriendo. ^d Ad avertendam à satis rubiginem. ^e Ita dicitur à Stercore. ^f Cum super terram seges proserpsit. ^g Præponitur N dis Geniculisque culmorum. ^h Folliculorum involucri præficitur. ⁱ Cum spica patet postquam è folliculis emerfit. ^k Cum florescit. ^l Lactescere.

Hostilina was worshipped, that the Ears of the Corn might grow ^a even, and produce a Crop proportionable to the Seed sown.

Tutelina, or *Tutulina*, hath the *Tutelage* of Corn when it is reaped.

Philumnus invented the Art of ^b Kneading and Baking the Corn.

Mellona invented the ^c Art of making Honey.

And *Fornax* is esteemed a Goddess; because, before the Invention of Grinding the Wheat, the Bread Corn was parched in a *Furnace*. *Ovid* ^d makes mention of this Goddess.

These mean Deities are but the *Refuse* of the Gods. Let us leave them, and turn our Eyes to the Left-hand Wall in this *Pantheon*, where we shall see the *Gods of the Sea*.

^a Ab *hostire*, quòd veterum linguâ significabat idem quod *æquare*. Augustinus de Civitate jam laudatus. ^b A *pilando*, id est, condensando & farinam subigendo. Vid. Serv. in *Æneid.* 9. ^c Artem mellificii excogitavit.

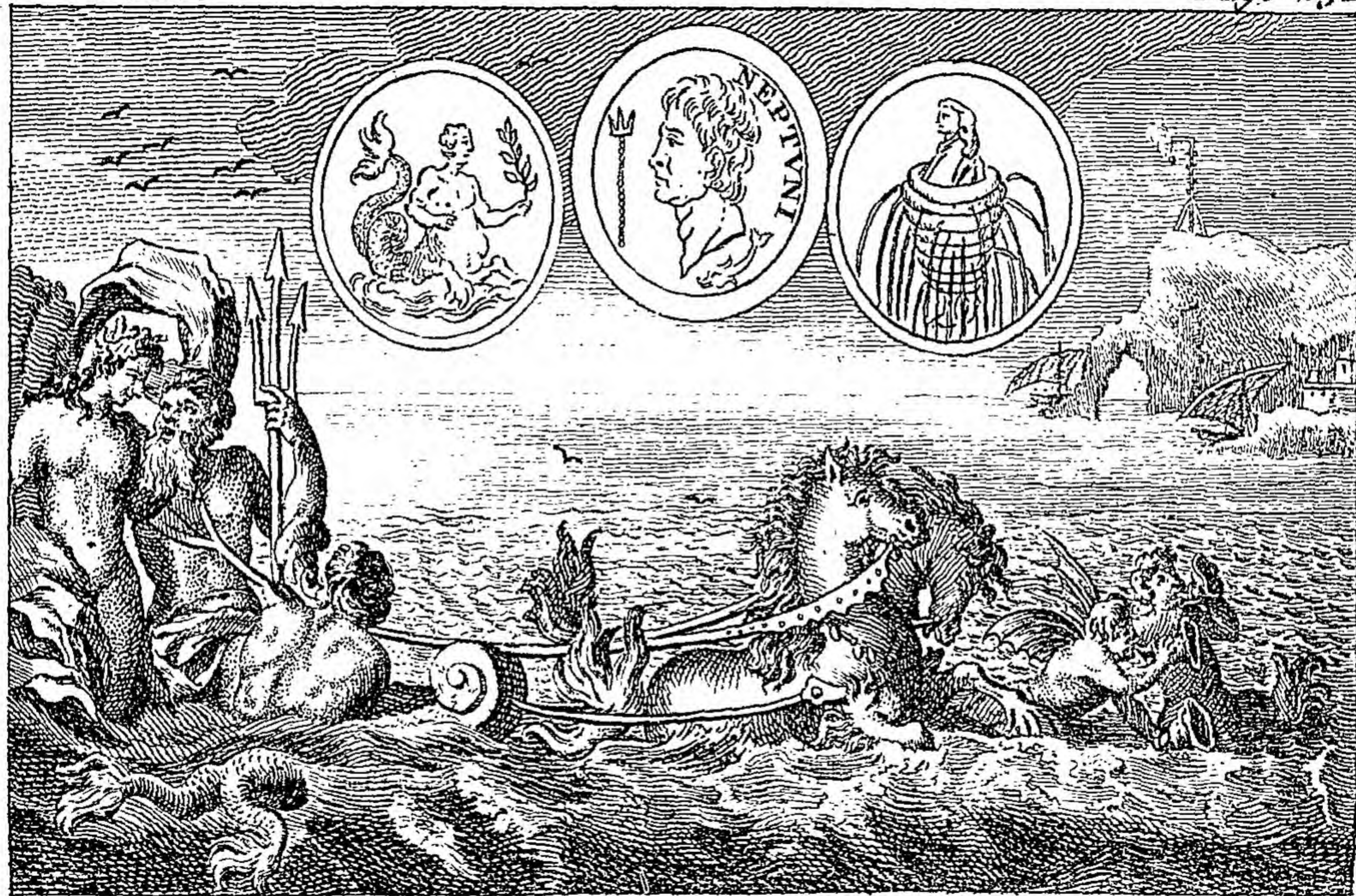
^d *Tacta Dea est Fornax, læti fornace coloni*

Orant ut vires temperet illa suas.

Fast. l. 6.

A Goddess *Fornax* is, and her the Clowns adore,
That they may've kindly Batches by her Pow'r.





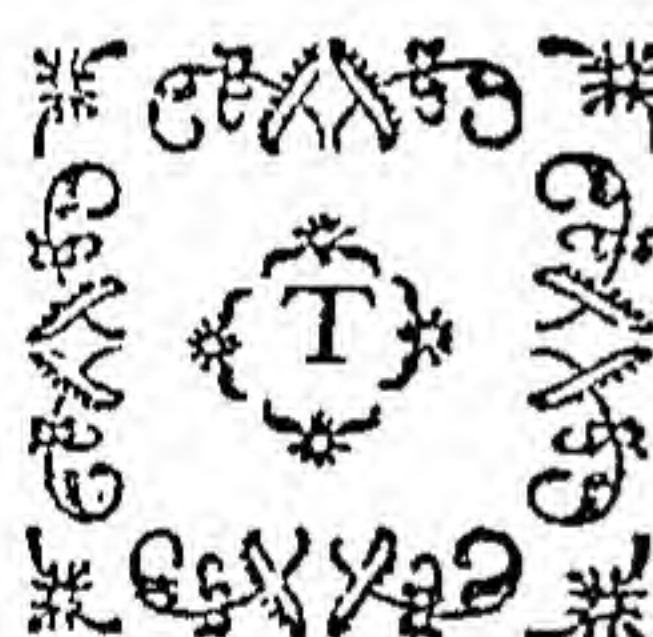


P A R T III.

Of the Gods of the S E A.

C H A P. I.

S E C T. I. N E P T U N E. *His Name and Descent.*


 HIS is a glorious and beautiful Scene. Are these the *Gods of the Waters*? Are these the *Marine Gods*, whose numerous Companions are carried all over the liquid Plains of the Sea in Shells?

M. These are the *Gods*, the *Presidents*, the *Princes* of the vast Finny Regions, and the Moderators of the flowing Waves.

P. And who is that King, with black Hair and blue Eyes, who holds a Sceptre in his Right-hand like a Fork with three *Tines*, and is so beautifully arrayed in a Mantle of *Azure*, clasping his Left-hand round his Queen's Waist? He stands upright in his Chariot, which is a large Escallop-shell drawn by Sea-horses, and attended by odd Kind of Animals, which resemble Men in the upper Parts, and Fish in the lower.

M. It is *Neptune*, whose Name is derived by the Change of a few Letters from the Word ^a *Nubo*, which signifies to *cover*; because the Sea encompasses, embraces, and, as it were, *covers the Land*. Or, as others believe, he is so called from the *Egyptian* Word (*Nepthen*) which signifies the Coasts and Promontories, and other Parts of the Earth which are washed by the Waters. So that ^b *Tully*, who derives *Neptune* a *Nando*, from swimming, is either mistaken, ^c or the Place is corrupt.

It is *Neptune*, I say, the *Governor of the Sea*, the *Father of the Rivers and the Fountains*, and the *Son of Saturn* by *Ops*. His Mother preserved him from the devouring Jaws of *Saturn*, who, as we remarked above, eat up all the *Male Children* that were born to him, by giving *Saturn* a young *Foal* to eat in his Stead. In the *Greek* he is called Ποσειδών [*Poseidon*,] because he so binds ^d our Feet that we are not able to walk within his Dominions, that is, on the Water.

When he came to Age, *Saturn's* Kingdom was divided by Lot, and the *Maritime* Parts fell to him. He and *Apollo*, by *Jupiter's* Command, were forced to serve *Lamedon*, in building the Walls of *Troy*: Because he and some other Gods had plotted against *Jupiter*. Then he took ^e *Amphitrite* to Wife, who refused a long Time to hearken to his Courtship, and comply with his Desires; but, at last, by the Assistance of a Dolphin, and by the Power of Flattery, he gained her. To recompense which Kindness, the Dolphin was placed among the Stars, and made a Constellation. *Neptune* had two other Wives besides, *Salacia*, so named from *Salum*, the

^a A *nubendo*, quod mare terras obnubat. Varro. ^b *Tul-*
lius de Nat. Deor. l. 2. ^c *Lipsius and Bochartus.* ^d *Qui*
ποσὶ δεσμὸν, hoc est, pedibus vinculum injicit, ne pedibus a-
quas ambulemus. *Plato in Cratyl.* ^e *Dicitur ἀμφιτρίτη ἀ-*
παρα τὸ ἀμφιτερίβειν, à circumterendo, quòd terram mare cir-
cumterat.

Sea, ^a or the Salt Water towards the lower Part and Bottom of the Sea. And *Venelia*, so named from *Veniendo*, because the Sea goes and comes with the Tide; it ebbs and flows by Turns.

^a Augustinus de Civitate Dei.

SECT. II. Actions of NEPTUNE.

THE Poets tell us, that *Neptune* produced a ^b Horse in *Attica* out of the Ground, by ^c striking it with his *Trident*; whence he is called *Hippius*, and ^d *Hippodromus*, and is esteemed the President over the Horse-Races. At his Altar, in the *Circus* of Rome, Games were instituted, in which they represented ^e the ancient Romans by Violence carrying away the *Sabine Virgins*. His Altar was under Ground, and he was sacrificed unto by the Name of ^f *Consus*, God of Counsel; which, for the most part, ought to be given privately; and therefore the God *Consus* was worshipped in an obscure and private Place. The solemn Games ^g *Consualia*, which were celebrated in the Month of *March*, were instituted in Honour of *Neptune*, whose other Name was, as I have said, *Consus*. At the same Time the Horses left working, and the Mules were adorned with Garlands of Flowers.

Hence also it comes that the Chariot (as you see) of *Neptune* is drawn by *Hippocampi*, or *Sea-Horses*, as well as sometimes by *Dolphins*. Those *Sea-Horses* had the Tails of Fishes, and only two Feet, which were like

^b Sophocl. in *Œdip*.

^c *Percussa magno tellure tridente.*

With his huge Trident having struck the Ground.

Virg. Georg. l. 1.

^d Ab ἵππος, i. e. equus, & δρόμος, i. e. cursus, Pindar. Ode 1. Isth. Var. ap. Lil. Gyr. ^e Dion. Halic. l. 2.

^f A consilio dando, Servius *Æneid. 8.* ^g Plut. in *Romulo*, Dion. Halic. l. 2.

the Fore-feet of a Horfe, according to the Description given of him in ^a *Statius*; and this is the Reason why ^b *Virgil* calls them two-footed Horses. *Neptune* guides them, and goads them forward with his Trident, as it is prettily expreffed in ^c *Statius*.

It was therefore *Neptune's* peculiar Office, not only to prefide over, and govern Horses both by Land and by Sea, but alfo the Government of Ships was committed to his Care, which were always fafe under his Protection: For, whenever he ^d rides upon the Waters, the Weather immediately grows fair, and the Sea calm.

S E C T.

^a *Illic Ægeo Neptanus gurgite fessos
In portum deducit equos, prior haurit habenas
Ungula, postremi solvantur in æquore pisces.* Theb. 2.

Good *Neptune's* Steeds to rest are set up here,
In the *Ægean* Gulph, whose fore Parts harmless bear
Their hinder Parts fish-snapp'd.

^b ——— *Magnum qui piscibus æquor,
Et juncto bipedum curru metitur equorum.* Georg. l. 4.

——— Through the vast Sea he glides,
Drawn by a Team half Fish half Horse he rides.

^c *Triplici telo jubet ire jugales:
Illi spumiferos glomerant à pectore fluctus,
Ponè natant, delentque pedum vestigia caudâ* Achil. l. 1.

Shaking his Trident, urges on his Steeds,
Who with two Feet beat from their brawny Breasts
The foaming Billows; but their hinder Parts
Swim, and go smooth against the curling Surge.

Homer. in Hymn. Sil. Ital. l. 1.

^d ——— *Tumida æquora placat,
Collectasque fugat nubes, solemque reducit.* Æneid. l. 1.

——— He smooths the Sea,
Dispels the Darknes, and restores the Day.

——— *æquora postquam
Prospiciens Genitor, Cæloque invehctus aperto,
Flectit equos, curruque volans dat lora secundo.
Subsidunt undæ, tumidumque sub axe tonanti
Sternitur æquor aquis, fugiunt vasto æthere nimbi.*

——— Where-

— Where-e'er he guides
His finny Coursers, and in Triumph rides,
The Waves unruffle, and the Sea subsides.

}

SECT. III. Children of NEPTUNE.

THE most remarkable of his Children were *Phorcus*, or *Phorcys*, and *Proteus*.

Phorcus was his Son^a by the Nymph *Thesea*. He was vanquished by *Atlas*, and drowned in the Sea: His surviving Friends said, that he was made a *Sea-God*, and therefore they worshipped him. We read of another *Phorcus*,^b who had three Daughters; they had but one Eye among them all, which they all could use: When any of them desired to see any Thing, she fixed her Eye in her Forehead, in the same Manner as Men fix a Diamond in a Ring: When she had used it, she pulled the Eye out again, that her Sisters might have it; thus they all used it, as there was Occasion. *Proteus*, his other Son, was the^c *Keeper of the Sea-Calves*; his Mother was the Nymph *Phœnice*.^d He could convert himself into all Sorts of Shapes; sometimes he could flow like the Water, and sometimes burn like the Fire; sometimes he was a Fish, sometimes a Bird, a Lion, or whatsoever he pleased: Nor was this wonderful Power enjoyed by *Proteus* alone; for *Vertumnus*, one of the Gods of the Romans, had it; his Name shews it, as we observed before in the Story of *Pomona*. And from that God, *Vertumnus*, comes that common Latin Expression, *benè* or *male vertat*, may it succeed well or ill; because it is the Business of the God *Vertumnus*^e to preside over the Turn or Change of Things,

^a Var. ad. Nat. Com. ^b Palæphat. in fab. ^c Pho-

carum seu Vitulorum marinarum pastor. Tzetz. chil. 2.

hist. 44. ^d Ovid. Metam. 8. ^e Vertumnus dictus est

à vertendo. Rebus ad opinata revertentibus præesse. Donatus in Terent.

which

which happen according to *Expectation*; though oftentimes what we think good is found, in the Conclusion, [*male vertere*] to be worse than was expected; as that ^a *Sword* was which *Dido* received from *Æneas*, with which she afterwards killed herself.

Neptune ^b endued *Periclimenus*, *Nestor's* Brother, with the same Power, who was afterwards killed by *Hercules* in the Shape of a *Fly*; for, when he fought against *Neleus*, a *Fly* tormented him, and stung him violently; when *Pallas* discovered to *Hercules*, that this *Fly* was *Periclimenus*, he killed him.

Neptune gave the same Power to ^c *Metra*, *Mestra*, or *Mestre*, the Daughter of *Erisiethon*: She obtained this Reward from him, because he had debauched her, by which Power she was enabled to succour her Father's insatiable Hunger.

For the same Cause *Cænis*, a Virgin of *Thessaly*, obtained the same, or rather a greater Power from *Neptune*; for he gave her Power to change her Sex, and made her invulnerable; she therefore turned herself into a Man, and was called *Cæneus*: She fought against the *Centaur*s, till they had overwhelmed her with a vast Load of Trees, and buried her alive ^d; after which she was changed into a Bird of her own Name.

^a ——— *ensemque recludit*

Dardanium, non hoc quæsitum munus in usus. Virg. *Æn.* l. 4.

——— The *Trojan* Sword unsheath'd,
A Gift by him not to this Use bequeath'd.

^b Homer. in *Odyss.* l. 11.

^c *Nunc equa, nunc ales, modo bos, modo servus abibat,*
Præbebatq; avido non iusta alimenta parenti. Ov. *Met.* l. 8.
Now Hart-like, now a Cow, a Bird, a Mare,
She fed her Father with ill-purchas'd Fare.

^d Ovid. *Metam.*

C H A P. II.

TRITON, and the other Marine Gods.

TRITON was the ^a Son of Neptune by Amphitrite: He was his Father's Companion and ^b Trumpeter. Down to his Navel he resembles a Man, but his other Part is like a Fish. His two ^c Feet are like the Forefeet of a Horse, his Tail is cleft and crooked, like a Half-Moon, and his Hair resembles wild Parsley. Two Princes of Parnassus (^d Virgil and ^e Ovid) give most elegant Descriptions of him.

Oceanus,

^a Hesiod. in Theogon. 2. Stat. 6. Theb. ^b Virg. Æn. 1.

^c Apollon. Argon. 4.

^d *Hunc vehit immanis Triton, & cœrula concha
Exterrens freta; cui laterum tenuis hispida nanti
Irons hominem præfert, in pristim desinit alvus,
Spumea pestifero sub pectore murmurat unda.* Æn. 10.

Him and his martial Train the Triton bears,
High on his Poop the Sea-green God appears;
Frowning, he seems his crooked Shell to sound,
And at the Blast the Billows dance around.
An hairy Man above the Waist he grows;
A Porpoise Tail beneath his Belly grows,
And ends a Fish: His Breasts the Waves divide,
And Froth and Foam augment the murm'ring Tide.

^e *Cæruleum Tritona vocat, conchaque sonanti
Inspirare jubet, fluctusque & flumina signo
Jam revocare dato. Cava buccina sumitur illi,
Tortilis in latum, quæ turbine crescit in imo:
Buccina voce replet sub utroque jacentia Phœbo.* Met. 1.

Old Triton rising from the Deep he spies,
Whose Shoulders rob'd, with native Purple, rise,
And bids him his loud-sounding Shell inspire,
And give the Floods a Signal to retire.

He

Oceanus, another of the *Sea-Gods*, ^a was the Son of *Cœlum* and *Vesta*, ^b who, by the Ancients, was called the *Father*, not only of all the Rivers, but of the Animals, and of the very Gods themselves; for they imagined, that all the Things in Nature took their Beginning from him. It is said, he begot of his Wife *Tethys* Three Thousand Sons, the most eminent of which were,

Nereus, ^c who was nursed and educated by the *Waves*, ^d and afterwards dwelt in the *Ægean* Sea, and became a famous Prophefier. He ^e begat Fifty Daughters by his Wife *Doris*, which Nymphs were called, after their Father's Name, *Nereides*.

Palæmon, and his Mother *Ino*, are also to be reckon'd among the Sea-Deities. They were made Sea-Gods on this Occasion; *Ino's* Husband *Athamas* was distracted, and tore his Son *Learchus* into Pieces, and dashed him against the Wall: *Ino* saw this, and fearing lest the same Fate should come upon herself, and her other Son, *Melicerta*, she took her Son, and with him threw herself into the Sea, where they were made Sea-Deities: Nothing perished in the Waters but their Names. 'Tho' their former Names were lost in the Waves, yet they found new ones: She was called *Leucothea*, and he *Palæmon* by the *Greeks*, and *Portumnus* by the *Latins*.

Glaucus the Fisherman became a *Sea-God* by a more pleasant Way: For, when he pulled the Fish, which he had caught, out of the Nets, and laid them on the Shore, he observed, that, by touching a certain ^f Herb, the Fish recovered their Strength, and leaped again into the Water. He wondered at so strange an Effect, and

He his wreath'd Trumpet takes (as given in Charge)
That from the turning Bottom grows more large:

This, when the *Numen* o'er the Ocean sounds,

The East and West, from Shore to Shore, rebounds.

^a Hesiod. in Theogon. ^b Orph. in Hymn. Hesiod. ibid.

^c Horat. 1. Carm. ^d Euripid. in Iphig. ^e Apol. 4.

^f Strab. 1. 9.

had a Desire to taste this Herb: ^a When he had tasted it, he followed his Fish, and, leaping into the Water, became a *God of the Sea*.

To these we may add the Story of *Canopus*, a God of the *Egyptians*, who, by the Help of *Water*, gained a memorable Victory over the Gods of the *Chaldeans*. ^b When these two Nations contended about the Power and Superiority of their Gods, the Priests consented to bring these two Gods together, that they might decide their Controversy: The *Chaldeans* brought their God *Ignis* (*Fire*) and the *Egyptians* brought *Canopus*; they set the two Gods near one another to fight; *Canopus's* Belly was a great Pitcher filled with Water, and full of Holes, but so stopped with Wax, that no-body could discern them. When the Fight began, *Fire*, the God of the *Chaldeans*, melted the Wax, which stopped the Holes, so that *Canopus*, with Rage and Violence, assaulted him with Streams of Water, and totally extinguished, vanquished, and overcame him.

^a Ovid. *Metam.* l. 13.

^b Ruffin. l. 11. c. 26.

C H A P. III.

S E C T. I. *The Monsters of the Sea.*

The SIRENS.

THERE were three *Sirens*, whose Parentage is uncertain, though some say, ^a that they were the Offspring of *Achelous* the *River*, and *Melpomene* the *Muse*. ^b They had the Faces of Women, but the Bodies of flying Fish: They dwelt near the Promontory *Peloris* in *Sicily* (now called *Capa di Faro*) or in the Islands called ^c *Sirensæ*, which are situate in the ex-

^a Nicand. *Metam.* 3.
l. 5. Idem, l. 1.

^b Ovid. *Metam.* 3.

^c Strabo,

extreme Parts of *Italy*, where, with' the Sweetness of their Singing, they allured all the Men to them, that sailed by those Coasts; and when, by their Charms, they brought upon them a dead Sleep, they drowned them in the Sea, and afterwards took them out and devoured them. Their Names were *Parthenope*, (who died at *Naples*, for which Reason that City was formerly called *Parthenope*) *Ligea*, and *Leucosia*.

That their Charms might be easilier received, and make the greater Impression on the Minds of the Hearers, they used musical Instruments with their Voices, ^a adapted the Matter of their Songs to the Temper and Inclination of their Hearers. ^b With some Songs they inticed the Ambitious, with others the Voluptuous, and with other Songs they drew on the Covetous to their Destruction.

P. What then? Could no Passengers ever escape this Plague?

M. History mentions only two, *Ulysses* and *Orpheus*, who escaped. ^c The first was forewarned of the Danger of their charming Voices, by *Circe*; wherefore he stoped the Ears of his Companions with Wax, and was himself fast bound to the Mast of the Ship, by which Means he safely passed the fatal Coasts. ^d But *Orpheus* overcame them in their own Art, and evaded the Temptations of their murdering Musick, by playing upon his Harp, and singing the Praises of the Gods so well, that he out-did the *Sirens*. The Fates had ordained, that the *Sirens* should live, till somebody, who passed by, heard them sing, and yet escaped alive. When therefore they saw themselves overcome, they grew de-

^a Homer. Odyss.

^b *Monstra Maris Sirenes erant, quæ voce canora
Quaslibet admissas detinuere rates.* Ov. de Art. Am. l. 3.
Sirens were once Sea-Monsters, mere Decoys,
Trepanning Seamen with their tuneful Voice.

^c Homer. Odyss. 1.

^d Apollon. Argon.

sperate, and threw themselves headlong into the Sea, and were turned into Stones. Some write that they were formerly Virgins, *Proserpina's* Companions, who sought every-where for her when she was stolen away by *Pluto*; but when they could not find her, they were so grieved that they cast themselves into the Sea, and from that Time were changed into Sea-Monsters. ^a Others add, that, by *Juno's* Persuasion, they contended in Musick with the Muses, who overcame them, and, to punish their Rashness, cut off their Wings, with which they afterwards made for themselves Garlands.

P. What did the Poets signify by this Fiction?

M. That the ^b *Minds of Men are deposed from their proper Seat and State by the Allurements of Pleasure.* It corrupts them; there is not a more deadly Plague in Nature to Mankind than Voluptuousness: Whoever addict himself altogether to Pleasures, loses his Reason, and is ruined; and he that desires to decline their Charms, must stop his Ears, and not listen to them, but must hearken to the Musick of *Orpheus*; that is, he must observe the Precepts and Instructions of the *Wise*.

Now turn your Eyes to those two Monsters, who are called *Scylla* and *Charybdis*.

^a Pausan. in Bœot.

^b Voluptatum illecebris mentem è suâ sede & statu dimoveri. Cicero Paradox. i. de Senectute.

SECT. II. SCYLLA and CHARYBDIS.

THE Description of *Scylla* is very various; for some say, that ^a she was a most beautiful Woman from the Breasts downward, but had six Dogs Heads. Again, others say, that in her upper Parts she resembled a Woman, in her lower a Serpent and a Wolf. But, what-

R

ever

^a Homeri Odyss.

ever her Picture was, ^a every body says she was the Daughter of *Phorcus*. She was courted by *Glaucus*, and received his Embraces; whereupon *Circe*, who passionately loved *Glaucus*, and could not bear that *Scylla* was preferred before her by *Glaucus*, ^b poisoned, with venomous Herbs, those Waters in which *Scylla* used to wash herself: *Scylla* was ignorant of it, and, according to her Custom, went into the Fountain; and when she saw that the lower Parts of her Body were turned into the Heads of Dogs, being extremely grieved that she had lost her Beauty, she cast herself headlong into the Sea, where she was turned into a Rock, infamous for the many Ship-wrecks which happen there, which Rock is still seen in the Sea, which divides *Italy* from *Sicily*, between *Messina*, a City of *Sicily*, and *Rhegium* (now called *Reggio*) in *Calabria*. This Rock is said to be surrounded with Dogs and Wolves, who devour the Persons who are cast away there. But hereby is meant only, that when the Waves, by a violent Storm, are dashed against this great Rock, the Noise a little resembles the Barking of Dogs, and the Howling of Wolves.

P. You say, that *Scylla* was the Daughter of *Phorcus*; but was she not rather the Daughter of *Nisus* King of *Megara*?

M. No, that *Scylla* was another Woman; for *Scylla*, ^c the Daughter of King *Nisus*, was in Love with *Minos* who besieged her Father in the City of *Megara*. She betrayed both her Father and her Country to him, by cutting off the fatal Lock of purple Hair, in which were contained her Father's and her Country's Safety, and sent it to the Besieger. *Minos* gained the City by it, but detested *Scylla*'s Perfidiousness, and hated her: She could not bear this Misfortune, but was changed into a *Lark*. *Nisus*, her Father, was likewise changed into a *Spar-Hawk*, which is called *Nisus*, after his

^a Apollon. ^{3.} Argon.
Messian.

^c Pausanias in Attic.

^b Myro Prian. l. 3. Rerum

Name ; and this Spar-Hawk, as if he yet sought to punish his Daughter's great Baseness, still pursues the Lark with great Fury to devour her.

Charybdis is a vast Whirlpool in the same *Sicilian Sea*, over-against ^a *Scylla*, which swallows down whatsoever comes within its Circle, and vomits it up again. They say, that this *Charybdis* was formerly a very ravenous Woman, who stole away *Hercules's* Oxen, for which Theft *Jupiter* struck her dead with Thunder, and then turned her into this Gulph. You will find an elegant Description of these two Monsters, *Scylla* and *Charybdis*, in ^b *Virgil*.

P. What do these Fables of *Scylla* and *Charybdis* represent to us ?

M. They represent to us Lust and Gluttony, monstrous Vices, which render our Voyage thro' this World extremely hazardous and perilous. Lust, like *Scylla*,

^a Virg. Georg. 5.

^b *Dextrum Scylla latus, lævum implacata Charybdæis
Obsidet, atque imo Barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusq; sub auras
Erigit alternos, & sidera verberat undâ.*

At Scyllam cæcis cohibet spelunca latebris

Ora exertantem, & naves in saxa trahentem.

Prima hominis facies, & pulchro pectore virgo

Pube tenus ; postrema immani corpore Piscis,

Delphinum caudas utero commissa luporum. Æneid. 1. 3.

Far on the Right her Dogs foul *Scylla* hides :

Charybdis roaring on the Left presides,

And in her greedy Whirlpool sucks the Tides :

Then spouts them from below ; with Fury driv'n,

The Waves mount up, and wash the Face of Heaven :

But *Scylla*, from her Den, with open Jaws

The sinking Vessel in her Eddy draws,

Then dashes on the Rocks : A Human Face,

And Virgin-Bosom, hides the Tail's Disgrace.

Her Parts obscene below the Waves descend,

With Dogs inclos'd, and in a Dolphin end.

enrages unwary Passengers by the Beauty and Pomp of her Outside, and when they are entangled in her Snares, she tortures, vexes, torments, and disquiets them with Rage and Fury, which exceeds the Madness of Dogs, or the Ravenousness of Wolves. Gluttony is a *Charybdis*, a *Gulph*, a *Whirl-pool* that is insatiable; it buries Families alive, and devours Estates, and consumes Lands and Treasures, and sucks up all Things: They are neighbouring Vices, and, like *Scylla* and *Charybdis*, are but little distant from each other; nay, they are seldom separate, but act with united Forces; for you will not easily find a Man, who is greatly addicted to the *Luxury of Eating and Drinking*, who is not also a Slave to the *Luxury of Concupiscence*, and besmeared with the forbidden Filth of base Pleasures, and wholly given up to do the most vile and impudent Lusts.

But it is now Time to consider the Place in which the Wicked are tormented eternally, or rather to cast down our Eyes upon it, in the lower Apartment of this *Pantheon*, where the *Infernal Gods* are painted: We will only take a transitory View of this Scene, since it will be very unpleasant to stay long in so doleful, so sad a Place.








PART IV.

Of the Infernal Deities.

CHAP. I.

A View of HELL.

P.  Wonderful! What a horrid and dismal Spectacle is here!



M. You must imagine that we are now in the Confines of *Hell*, Prithee come along with me; I will be the same Friend to you which the

^a *Sibyl* was to *Æneas*. Nor shall you need a *golden Bough* to present to *Proserpine*. You see here painted those Regions of *Hell*, of which you read a most elegant Description in ^b *Virgil*. The Passage that leads to these infernal Dominions was a wide dark Cave, through which you pass by a steep rocky Descent, till you arrive at a gloomy Grove, and an unnavigable

^a *Virgil* *Æneid*. 6.

^b *Spelunca alta fuit, vastoq; immanis hiatu,
Scrupea, tuta lacu nigro nemorumque tenebris.*

gable Lake called ^a *Avernus*, from whence such poisonous Vapours arise, that no Birds can fly over it, for in their Flight they fall down dead, being poisoned with the Stench of it.

P. But what Monsters are those which I see placed at the very Entrance of Hell?

M. *Virgil* will tell you ^b what they are. They are those

Quam super haud ullæ poterant impune volantes

Tendere iter pennis: talis sese halitus atris

Faucibus effundens supera ad convexa ferebat:

Inde locum Graii dixerunt nomine Avernum.

Æn. 6.

Deep was the Cave, and downward as it went,

From the wide Mouth, a rocky rough Descent;

And here th' Access a gloomy Grove defends;

And there the unnavigable Lake extends;

O'er whose unhappy Waters, void of Light,

No Bird presumes to steer his airy Flight:

Such deadly Stenches from the Depth arise,

And steaming Sulphur which infects the Skies.

Hence do the *Grecian* Bards their Legends make,

And give the Name *Avernus* to the Lake.

^a *Avernus* dicitur quasi ἀορνός, id est, sine avibus. Quòd nullæ volucres lacum illum, ob lethiferum halitum, prætervolare salvæ possent.

^b *Vestibulum ante ipsum, primisq; in faucibus Orci,*

Luctus & ultrices posuere cubilia Curæ;

Pallentesq; habitant Morbi, tristisque Senectus,

Et Metus, & malesuada Fames, & turpis Egestas,

(Terribiles visu formæ) Lethumque, Laborque.

Tum consanguineus Lethi Sopor, & mala mentis

Gaudia, mortiferumq; adverso in limine Bellum,

Ferreiq; Eumenidum thalami, & Discordia demens

Vipereum crinem vittis innexa cruentis.

Æn. 1. 6.

Just in the Gate, and in the Jaws of Hell,

Revengeful Cares and sullen Sorrows dwell;

And pale Diseases, and repining Age,

Want, Fear, and Famine's unresisted Rage:

Here Toils and Death, and Death's Half-brother, Sleep,

(Forms terrible to view) their Centry keep.

With

those fatal Evils which bring *Destruction* and *Death* upon Mankind, by the Means of which the Number of the Inhabitants of these dark Regions is greatly augmented; and those Evils are Care, Sorrow, Diseases, Old-age, Frights, Famine, Want, Labour, Sleep, Death, Sting of Conscience, Force, Fraud, Strife, and War.

With anxious Pleasures of a guilty Mind,
Deep Frauds before, and open Force behind,
The Furies Iron-Beds, and Strife that shakes
Her hissing Tresses, and unfolds her Snakes.

CHAP. II.

CHARON. *The RIVERS of Hell.* CERBERUS.

P. **W**HO is that nasty, old, decrepid, long bearded Fellow? Or what is his Name?

M. He is the *Ferryman of Hell*; his ^a Name is *Charon*, which Word denotes the Ungracefulness of his Aspect. In the *Greek* Language he is called Περθμεύς, [*Porthmeus*] that is, *Portitor*, Ferry-man. You see his Image painted by the Pencil, but you may read a more beautiful and elegant Picture of him drawn by the Pen of ^b *Virgil*.

P. Why does he tarry with his Boat here?

M. To take and carry over to the other Side of the Lake the Souls of the Dead, which you see flocking on the

^a Charon, quasi Acharon, id est, sine gratiâ, ab æ non, & χάρις gratia.

^b Portitor has horrendus aquas & flumina servat
Terribili squalore Charon: cui plurima mento
Canities inculta jacet: stant lumina flamma.
Sordidus ex humeris nudo dependet amictus.

the Shores in Troops : Yet he takes not all promiscuously who come, but such only whose Bodies are buried when they die ; for the ^a *Unburied* wander about the Shores an hundred Years, and then are carried over : But first they pay *Charon* his Fare, ^b which is at least a Halfpenny.

P. Those three or four Rivers (if my Eyes do not deceive me) must be passed over by the *Dead*, must they not ?

M. Yes ; the *first* of them is *Acheron*, ^c which receives them when they come first. This *Acheron* was the Son of *Terra* or *Ceres*, born in a Cave, and conceived without a Father ; and, because he could not endure Light, ^d he ran down into Hell, and was changed into a River, whose Waters are extreme bitter.

The *second* is *Styx*, which is a Lake rather than a River, ^e and was formerly the Daughter of *Oceanus*, and the Mother of the Goddess *Victoria* by *Acheron*. When *Victoria* was on *Jupiter's* Side in his War against the Giants, she obtained this Prerogative for her Mother,

Ipse ratem conto subigit, velisq; ministrat,

Et ferrugineâ subvocat corpora cymbâ,

Jam senior ; sed cruda Deo viridisq; senectus. Æn. 6,

There *Charon* stands who rules the dreary Coasts ;

A fordid God ; down from his hoary Chin

A Length of Beard descends, uncomb'd, unclean :

His Eyes like hollow Furnaces on Fire ;

A Girdle foul with Grease binds his obscene Attire.

He spreads his Canvas, with his Pole he steers,

The Freights of flitting Ghosts in his thin Bottom bears,

He look'd in Years, yet in his Years were seen

A youthful Vigour and autumnal Green.

^a *Centum errat annos, volitant hæc littora circum :*

Tum demum admissi stagna exoptata revisunt.

A hundred Years they wander on the Shore,

At length, their Penance done, are wafted o'er.

^b *Lucian. de Luct.*

^c *Plato in Phædone.*

^d *Pausan.*

in Atticis.

^e *Hesiod. in Theogon.*

that no Oath that was sworn among the Gods by her Name should ever be violated: For if any of the Gods broke an Oath sworn by *Styx*, they were banished from the Nectar and the Table of the Gods ^a a Year and nine Days. This is the *Stygian Lake*, by which ^b when the Gods swore, they observed their Oath with the utmost Scrupulousness.

The *third River*, *Cocytus*, flows out of *Styx* with a lamentable groaning Noise, and imitates the Howling, and increases the Exclamations of the *Damned*.

Next comes ^c *Phlegethon* or *Puriphegethon*, so called because it swells with *Waves of Fire*, and all its Streams are *Flames*.

When the Souls of the Dead have passed over these four Rivers, they are afterwards carried to the Palace of *Pluto*, where the Gate is guarded by a *Dog with three Heads*, whose Body is covered in a terrible Manner with *Snakes* instead of Hair. This *Dog* is the *Porter of Hell*, ^d begotten of *Echidna*, by the Giant *Typhon*, and is described by ^e *Virgil* and by ^f *Horace*. But from him let us pass to the Prince and Princess of Hell, *Pluto* and *Proserpine*.

^a Serv. in *Æneid*. 6.

^b *Dii cuius jurare timent & fallere numen.*

The sacred Stream which Heaven's Imperial State Attests in Oaths, and fears to violate.

^c Α φλέγω ardeo, quòd undis intumeat ignis flammcosq; fluctus evolvat. ^d Hesiod. in *Theogon*.

^e *Cerberus hæc ingens latratu regna trifauci Personat adverso recubans immanis in antro.*

Stretch'd in his Kennel, monstrous *Cerb'rus* round From triple Jaws made all these Realms resound.

^f *Cessit immanis tibi blandienti*

Janitor aulæ

Cerberus : quamvis furiale centum

Muniant angues caput ejus ; atque

Spiritus teter, saniesque manat

Ore trilingui.

L. 3. *Odor*. 11.

Hell's

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His Eyes like hollow Furnaces on Fire ;
A Girdle foul with Grease binds his obscene Attire.
He spreads his Canvas, with his Pole he steers,
The Freights of sitting Ghosts in his thin Bottom bears,
He look'd in Years, yet in his Years were seen
A youthful Vigour and autumnal Green.

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Ore trilingui.

L. 3. *Odor*. 11.

Hell's

Hell's grisly Porter let you pass,
 And frown'd and listen'd to your Lays,
 The Snakes around his Head grew tame;
 His Jaws no longer glow'd with Flame;
 Nor triple Tongue was stain'd with Blood;
 No more his Breath with Venom flow'd.

C H A P. III.

P L U T O.

M. **T**HIS is *Pluto*, the *King of Hell*,^a begotten of *Saturn* and *Ops*, and the Brother of *Jupiter* and *Neptune*. He has these *infernal Dominions* allotted to him, not only because, in that Division of his Father's Kingdom mentioned before, the western Parts fell to his Lot; but also, as some say,^b because the Invention of burying, and of honouring the Dead with *Funeral Obsequies*, proceeded from him: For the same Reason he is thought to exercise a *Sovereignty* over the *Dead*. Look upon him, he sits on a Throne covered with Darknes, and discover, if you can, his Habit, and the Ensign of his Majesty more narrowly.

P. I see him, though in the midst of so much Darknes, and can distinguish him easily; ^c he holds a Key in his Hand, instead of a Sceptre, and is ^d crowned with Ebony.

M. Sometimes I have also seen him crowned with a Diadem; and ^e sometimes with the Flowers of *Narcissus* (or *white Daffodils*) and sometimes with *Cypress* Leaves; because those Plants greatly please him, and especially the *Narcissus*, because he stole away *Proser-*

^a Diodor. Sicul. 4. Bibl. ^b Idem apud Liliū Gyrāld.
 Euripid. in Phœn. ^c Pausan. in pr. Iliac. ^d Marian.
^e Lil. Gyrāld.

pine when she gathered that Flower, as I shall shew presently. Very often a ^a Rod is put into his Hand in the place of a Sceptre, with which he guides the Dead to Hell: ^b And sometimes he wears a Head-piece, which makes him ^c invifible. His Chariot and Hories are of a black Colour, and, ^d when he carried away *Proferpine*, he rode in it. But if you would know what thofe *Keys* fignify, which he has in his Hands, the Answer is plain, That, when once the Dead are received into his Kingdom, the Gates are locked againft them, and ^e there is no Regrefs thence into this Life again.

P. Why is he called *Pluto*?

M. I'll tell you that, and alfo the Meaning of the reft of his Names.

His *Greek* Name ^f *Pluto* or *Plouton*, as well as his *Latin* Name *Dis*, fignifies Wealth. The Reason why he is fo called, is, becaufe all our Wealth comes from the loweft and moft inward Bowels of the Earth; and becaufe, as *Tully* writes, ^g all the natural Powers and Faculties of the Earth are under his Direction; for all Things go to the Earth, and proceed from thence.

The Name ^h *Adēs* [*Hades*] by which he is called among the *Greeks*, ⁱ fignifies *dark*, *gloomy*, and *melancholy*; or elfe, ^j as others guefs, *invifible*; becaufe

^a Varr. apud eund. ^b Pind. in Od. ^c Homer. 5. Iliad.

^d Hygen. Aftro. Poet. ^e Ovid. 5. Metam.

^f ——— *Facilis descensus Averni:*

Sed revocare gradum, fuperaſq; evadere ad auras,
Hoc opus, hic labor eſt ——— Virg. *Æneid.*

To th' Shades you go a downhill eaſy Way;

But to return, and re-enjoy the Day,

That is a Work, a Labour —

^g Πλῆτος divitiæ. ^h Terrena vis omnis ac natura ipſi dedicata credebatur, Tul. 2. de Nat. Deor. ⁱ Ἄδης οὐρανός, id eſt, triſte, tenebroſum. Aut quaſi ἀόρατος, quòd videri minimè poſſit, aut ab α privante, & εἰδέν, videre. Socr. ap. Plut. Phœnut. Gaza ap Lil. Gyr.

he sits in Darkneſs and Obſcurity; his Habitation is melancholy and loneſome, and he ſeldom appears to open View.

He is likewise called ^a *Ageſilaus*, becauſe he leads People to the infernal Regions; and ſometimes ^b *Age-laſtus*, becauſe that it was never known that *Pluto* laughed.

His Name *Februus* comes from the old Word *Fe-bruo*, to purge by Sacrifice, becauſe *Purgations* and *Lustrations* were uſed at Funerals; whence the Month of ^c *February* receives alſo its Appellation; at which Time, eſpecially the Sacrifices, called *Februa*, were offered by the *Romans* to this God.

He is called *Orcus* and *Ouragus*, as ſome ſay, ^d becauſe he excites and haſtens People to their Ruin and Death: But others think that he is ſo named, ^e becauſe, like one that brings up the Rear of an Army, he attends at the laſt Moments of Men's Lives.

We find him ſometimes called ^f *Quietus*, becauſe by Death he brings Reſt to all Men.

He is called *Summanus*, that is, the Chief ^g of all the infernal Deities; the principal Governor of all the Ghoſts and departed Spirits. The Thunder, that happens in the Night, is attributed to him: Whence he is commonly ſtiled alſo the *Infernal Jupiter*, the *Stygian Jupiter*, the *Third Jupiter*; as *Neptune* is the *Second Jupiter*.

P. What is the Office and Power of *Pluto*?

^a Παρά τὸ ἀγείν τὰς λαῖς, à ducendis populis ad inferos.
^b Ab æ privat. & γελᾶω rideo, quòd ſine riſu ſit. ^c Ovid. Faſtor. l. 2. ^d *Orcus* quaſi *Urgus* & *Ouragus* ab urgendo, quòd homines urgeat in interitum, Cicero in Verrem, 6.
^e *Ouragès* eum ſignificat qui agmen claudit; ſimili modo *Pluto* poſtremum humanæ vitæ actum excipit, Guthr. l. 1. c. 4. de Jur. Man. 2. ^f Quòd morte quietem cunctis afferat, Feſtus. ^g Quaſi ſummus Deorum manium, Aug. de Civit. Dei, l. 4.

M. If you do not fully understand that, from what has been said already, the Fates will tell you, that he^a presides over Life and Death : That he not only governs the departed Spirits below, but also can lengthen or shorten the Lives of Men here on the Earth, as he thinks fit.

^a ——— *O maxime noctis*

Arbiter, umbrarumq; potens, cui nostra laborant

Stamina, qui finem cunctis & semina præbes,

Nascendiq; vices alternâ morte rependis,

Qui vitam lethumq; regis. — Claud. de Raptu Proserp.

Great Prince o' th' gloomy Regions of the Dead,

From whom we hourly move our Wheel and Thread.

Of Nature's Growth and End thou hast the Sway,

All Mortals Birth with Death thou dost repay,

Who dost command 'em both. —————

CHAP. IV.

PLUTUS.

THOUGH *Plutus* be not an infernal God, yet, as his Name and Office were very like and agreeable to *Pluto*, I will take this Occasion to say something of him; for they are (both of them) *Gods of Riches*, which are the Root of all Evil, and which Nature, our common Parent, hath placed near Hell; and indeed, there is not a nearer Way to Hell, than to hunt greedily after Riches.

This *Plutus* was the Son of ^b *Jason*, or *Jasius*, by *Ceres*: He was blind and lame, injudicious, and mighty timorous. And truly these Infirmities are justly ascribed to him: For, if he was not blind and injudicious,

^b Hesiod. in Theogon.

he would never pass over good Men, and heap his Treasures upon the bad. He is lame; because great Estates come slowly. He is fearful and timorous; because rich Men watch their Treasures with a great deal of Fear and Care.

C H A P. V.

S E C T. I. PROSERPINE.

M. **S** H E, who sits next to *Pluto*, is the *Queen of Hell*, ^a the *Infernal Juno*, ^b the *Lady* (as the *Greeks* commonly call her) and the most beloved Wife of *Pluto*, ^c the Daughter of *Ceres* and *Jupiter*. She is called both *Proserpine* and *Libera*. *Jupiter*, her Father, begat her, when he was disguised in the Shape of a Bull; and after she was born and grown up, ^d he debauched her himself, in the Shape of a Dragon: ^e whence it came to pass, that, in the *Mysteries* of the *Sabazia*, a *Golden Snake*, folded in a Circle, was produced; which, when any were initiated, was usually put into their Bosoms, and received again, when it slid down from them below.

P. But by what Fate became *Proserpine* the Wife of this *black God*?

M. In this Manner: When all the Goddesses refused to marry *Pluto*, because he was so deformed, he was vexed at this Contempt and Scorn, and troubled, that he was forced to live a single Life always; wherefore in a Rage he seated himself in a Chariot, and arose on a sudden: From a Den in *Sicily*, ^f he saw a Company of very beautiful Virgins gathering Flowers in the

^a Virg. *Æneid*. 6. ^b Δέσποινά, id est, Domina, Paus in *Arcad*. ^c Hesiod. in *Theogon*. ^d Arnob. 1. 5. ^e Eusebius *Præp. Evang*. ^f Cic. in *Verrem*.

Fields of *Enna* (a beautiful Place, situated about the Middle of the Island, and therefore called the *Navel of Sicily*.) One of them, *Proserpine*, pleased him above the rest, for she surpassed them all in Beauty. He came raging with Love, and carried her with him from that Place, and on a sudden he sunk into the Earth near *Syracuse*. In the Place where he descended, a Lake arose: And ^a *Cicero* says, the People of *Syracuse* keep yearly Festivals, to which great Multitudes of both Sexes flock.

P. O! poor Lady! I am troubled at her Misfortune, her Unhappiness moves my Compassion. But what followed?

M. The Nymphs, her Companions, were grievously affrighted, and fled away to any Place where they could expect Safety. In the mean Time *Ceres*, the Mother of *Proserpine*, comes, who, by Chance, was absent when her Daughter was stolen; she seeks her Daughter among her Acquaintance a long Time, but in vain. Therefore, in the next Place, she kindles Torches by the Flames, which burst forth from the Top of the Mountain *Ætna*, and goes with them to seek her Daughter throughout the whole World: Neither did she give over her vain Labour, till the Nymph *Arethusa* fully assured her that *Proserpine* was stolen by *Pluto*, and carried down into his Kingdom. And then in great Anger she hastened and expostulated with ^b *Jupiter*, concerning the Violence that was offered to her Daughter. In short, *Jupiter* promised to restore *Proserpine* again, if she had not yet tasted any Thing in Hell. *Ceres* went joyfully down, and *Proserpine*, full of Triumph and Gladness, prepared to return into this World; when one *Ascalaphus* discovered that he saw *Proserpine*, while she walked in *Pluto's* Orchard, pluck a Pomegranate, and eat some Grains of it; whereupon *Proserpine's* Journey was immediately stopped.

^a 6 in Verrem.

^b Servius in 1 Georgic.

Ceres, her Mother, amazed at this new Mischance, and incensed at the fatal Discovery of *Ascalaphus*, turned him into an *Owl*, a Bird of an ill *Omen*, and unlucky to all that see it; but at last, by the Importunity of her Prayers to *Jupiter*, she extorted this Favour from him, that he should give Leave ^a that *Proserpine* might live half the Year at least with her in the *Heavens*, and the other half below in *Hell* with her Husband. *Proserpine* afterwards loved this disagreeable Husband so much, that she was jealous, and changed *Mentha*, who was his Mistress, into *Mint*, an Herb of her own Name.

^a *Et Dea regnorum Numen Commune duorum,
Cum matre est totidem, totidem cum conjuge menses.*

Ovid. *Metam.* 5.

The Goddess now in either Empire sways;
Six Months with *Ceres*, six with *Pluto* stays.

SECT. II. *An Explanation of the Fable.*

P. YOU have told a very pretty Story; pray what is the Signification of it?

M. The Signification of it is this; ^b *Ceres* is the *Earth*, and her Daughter *Proserpine* the Fertility of the *Earth*, or rather the ^c *Seed* by which it is fertile, which Seed lies buried in the Ground in the Winter, but in the Summer breaks forth and becomes Fruit. Thus *Proserpine* (the Emblem of the Seed) lies half the Year in *Hell*, and the other half in *Heaven*. Others explain this Fable so, as by it to signify the *Moon*, which is hid from us, in the Hemisphere of the Countries beneath us, as long as it shines to us in our own.

Some believe that *Hecate* is the same with *Proserpine*; and if you are willing to follow their Opinion,

^b Var. apud Augustinum de Civit. Dei 7.
1. de Præp. Evang.

^c Euseb.

you must call to mind what I have said before, when I discoursed of *Diana*.

Let us now turn our Eyes toward the Tribunal of *Pluto*, where you see, in that dismal Picture, continual Trials; and all Persons, as well the Accusers as the Offenders; that have been formerly wicked in their Lives, receive their Deaths impartially from the three *Fates*; after Death they receive their Condemnation impartially from the three *Judges*; and, after Condemnation, their Punishment impartially from the three tormenting *Furies*.

CHAP. VI.

The FATES.

P. WHERE are those *Fates*? Shew me, Sir.

M. Those three old Ladies are the *Fates*: Their ^a Garments are made of Eimin, white as Snow, and bordered with Purple. They were born either of ^b *Nox* and *Erebus*, or of ^c *Necessity*, or of the ^d *Sea*, or of that rude and indigested Mass, which the Ancients called *Chaos*. They are called *Parcæ* in *Latin*; because, as ^e *Varro* thinks, they distributed good and bad Things to Persons at their Birth: Or as the common and received Opinion is; ^f because they spare no-body. They are likewise called *Fatum*, *Fate*; and are *Three* in Number; ^g because they order the past, present, and

^a Catullus in Epith. Thet.

^b Hesiod. in Theogon.

^c Plato, l. 10. de Republ.

^d Licophron.

^e *Parcæ* di-

cuntur à partu quòd nascentibus hominibus bona malaque conferre censeantur. ^f Aut à parcendo per Antiphrasin, quòd nemini parcant.

Servius in 1. *Æneid*. ^g Eusebius in Præp. Evang. l. 6.

future Time. *Fate*, says ^a Tully, is all that which God hath decreed and resolved shall come to pass, and which the Græcians call Εἰμαρμένη [*Eimarmene*.] It is, says ^b Chrysippus) a perpetual, certain, and unavoidable Series and Chain of Things, wrapping and infolding up itself in an Order of Consequences, which compose the several Links, and follow one another to all Eternity. ^c *Fatum* is derived from the Word *Fari*, to pronounce, or declare; because when any one is born, these three Sisters pronounce what Fate will befall him; as we see in the Story of *Meleager*.

P. What are their Names and Offices?

M. The Name of one is ^d *Clotho*; the second is called ^e *Lachesis*; the third ^f *Atropos*; because she is unalterable, unchangeable. These Names the Græcians give them: ^g The Romans call them *Nona*, *Decima*, and *Morta*.

To them is intrusted the Management of the fatal Thread of Life: For *Clotho* draws the Thread betwixt her Fingers; *Lachesis* turns about the Wheel; and *Atropos* cuts the Thread spun, with a Pair of Scissars. That is, *Clotho* gives us Life, and brings us into the World; *Lachesis* determines the Fortunes that shall befall us here; and *Atropos* concludes our Lives: ^h One speaks, the other writes, and the third spins.

^a Est autem *Fatum* id omne quod à Deo constitutum & designatum est ut eveniat, quod Græci Εἰμαρμένη appellant. Tullius de Fato & 1 Divinat.

^b *Eimarmene* sempiterna quædam est & indeclinabilis rerum series & catena, sese volvens & implicans per æternos consequentiæ ordines è quibus connexa est. Boet. in Top.

^c Var. ap. Lil. Gyr. ^d A verbo κλώω, id est, neo.

^e λαγχάνα, fortior. ^f Ab α privativâ particulâ, & τρέπω, verto, quod verti & flecti nequeat.

^g Cesen. Vind. ap. Lil. Gyr. ^h Una loquitur, altera scribit, tertia fila ducit. Serv. in Æneid.

C H A P. VII.

The FURIES.

P. **A**ND what are those *Monsters* called, that have the *Faces of Women*? Their Looks are full of Terror; they hold lighted Torches in their Hands; Snakes and Serpents lash their Necks and Shoulders.

M. They are the *Furies*, called in *Latin* sometimes *Furiæ*; ^a because they make Men mad, by the Stings of Conscience which Guilt produces. They are also called ^b *Diræ*, ^c *Eumenides*, and ^d *Canes*; and were the Offspring of ^e *Nox* and ^f *Acheron*; but their proper Names are *Alecto*, *Tisiphone*, and *Megæra*; ^g and they are esteemed Virgins; because, since they are the Avengers of all Wickedness, nothing can corrupt and pervert them from inflicting the Punishment that is due to the Offender.

P. Why are there only three *Furies*?

M. Because there are three ^h principal Passions of the Mind, *Anger*, *Covetousness*, and *Lust*, by which Mankind is chiefly hurried into all Sorts of Wickedness: For *Anger* begets Revenge, *Covetousness* provokes us to get immoderate Wealth by Right or Wrong, and *Lust* persuades us to pursue our Pleasures at any Rate. Indeed some add a ⁱ fourth *Fury*, called *Lisso*, that is, Rage and *Madness*; but she is easily reduced to the other three: As also *Erinnys*, a Name common to them all.

P. What is the Office of the *Furies*?

M. They are appointed to observe and punish the Crimes of ill Men, and to torment the *Consciences* of

^a Quòd sceleratos in furorem agant. ^b Virg. *Æneid*.
^{3.} ^c Ibid. 8. ^d Ibid. 4. ^e Ibid. 6. ^f Ibid. 11. ^g Suidas & Orph. in Hymn. ^h Isidor. ap. Gyr. ⁱ Eurip. in *Hercule furente*.

secret Offenders; whence they are commonly also entitled, ^a *the Goddesses, the Discoverers and Revengers of evil Actions*. They punish and torment the Wicked, by frightening and following them with burning *Torches*. You see the Picture of them there, and you will find them beautifully ^b described in the Twelfth Book of *Virgil's Æneids*.

P. What did the Poets intend by these *Furies*?

M. Only, says *Cicero*, that they, who have done any wicked and unlawful Thing, are tormented and affrighted, not with the *Blows* and the *burning Torches* of the *Furies*, as it is in the Fable, but with the Stings of their own evil Consciences: For, ^c says he, *every one's own Fraud, and his own Terror, bring him the greatest Vexation: Every one's own Wickedness torments and enrages him; his own evil Thoughts and the Lashes of his Conscience affright him: These are constant and Domestick Furies to the Wicked, that Night and Day exact the Punishment of them that their Crimes deserve.*

^a *Deæ speculatricæ & vindices Facinorum.*

^b *Dicuntur geminæ pestes, cognomine Diræ,
Quas & Tartaream Nox intempesta Megæram
Uno eodemq; tulit partu, paribusq; revinxit
Serpentum spiris, ventosæque addidit alas.*

Deep in the dismal Regions void of Light,
Two Daughters at a Birth were born to Night:
These their brown Mother, brooding on the Care,
Endu'd with windy Wings to fleet in Air, [Hair, }
With Serpents girt alike, and crown'd with hissing }
In Heav'n the *Diræ* call'd.

^c *Sua enim quemque fraus & suus terror maximè vexat; suum quemq; scelus exagitat, amentiaque afficit: suæ malæ cogitationes conscientiaque animi terrent. Hæ sunt impiis assiduæ domesticæ Furia, quæ dies noctesq; pœnas à sceleribus repetunt. Or. pro Roscio Am.*

C H A P. VIII.

NIGHT, DEATH, SLEEP.

P. **Y**OU mentioned just now *Nox* and *Erebus*: Are they (I pray you) of the Number of the Gods?

M. Yes; *Nox* is, of all the Gods, the most ancient; She was the Sister of *Erebus*, and the Daughter of the first *Chaos*; and of these two, *Nox* and *Erebus*, *Death* [*Mors*] was born. She is dressed usually with a speckled Garment and black Wings: But there are no Temples nor Sacrifices, nor Priests consecrated to *Mors*; because she is a Goddess whom no^a Prayers can move, or Sacrifices pacify.

Somnus [*Sleep*]^b is the Brother of *Death*, and^c he also hath Wings, like her. *Iris*, who was sent by *Juno* to the Palace of this God, mentions the great Benefits that he bestows on Mankind; such as^d *Quiet of Mind*, *Tranquillity*, *Freedom from Care*, and *Refreshment of the Spirits*, whereby Men are enabled to proceed in their Labours. In this Palace there are^e two Gates, out
of

^a Horat. 2. Sermonum. ^b Orpheus in Hymn. ^c Homer. *Iliad*. § Virg. *Æneid*. 5.

^d *Somme quies rerum, placidissime Somne Deorum,
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis mulces reparasq; labori.* Ovid. *Met.* 11.
Thou Rest o'th' World, *Sleep*, the most peaceful God,
Who driv'st Care from the Mind, and dost unload
The tired Limbs of all their Weariness,
And for new Toil the Body dost refresh.

^e *Sunt geminae Somni portæ, quarum altera fertur
Cornea, qua veris facilis datur exitus umbris:
Altera candenti perfecta nitens elephanto:
Sed falsa ad cælum mittunt insomnia Manes.* *Æn.* 6.

of which Dreams pass and repass: One of these Gates was made of clear Ivory, through which false Dreams pass; and the other of them was made of transparent Horn, and through that Gate true Visions come to Men. ^a *Morpheus*, the Servant of *Somnus*, who can put on any Shape or Figure, presents these Dreams to those who sleep; and these Dreams were brought from a great spreading Elm in Hell, under whose Shadow they usually sit.

Two Gates the silent House of *Sleep* adorn;
 Of polish'd Iv'ry this, that of transparent Horn.
 True Visions thro' transparent Horn arise,
 Thro' polish'd Iv'ry pass deluding Lyes.
^a Ovid. 11. *Metam.* Virg. 6. *Æneid*.

C H A P. IX.

The Judges of Hell, MINOS, ÆACUS, RHADAMANTHUS.

N E A R the three *Furies* and the three *Fates* ^a you see the three *Judges of Hell*, *Minos*, *Rhadamanthus*, and *Æacus*, who are believed to be Judges of the *Souls of the Dead*; because they exercised the Offices of Judges in *Crete*, with the greatest Prudence, Discretion, and Justice. The two first were the Sons of *Jupiter* by *Europa*; the last was the Son of *Jupiter* by *Ægina*; and when all the Subjects of Queen *Ægina* were swept away in a Plague, besides himself, he begged of his Father, that he would repair the Race of Mankind, which was almost extinct; and *Jupiter* heard his Prayer, and turned ^b a great Multitude of *Ants*, which crept about a hollow old Oak, into Men,

^a Homer. 2. *Odyss.* ^b Ovid. 7. *Metam.* Plato in *Georg.*
 who

who afterwards were called *Myrmidones* from *μύρμηξ* [*Murmex*] which Word signifies an *Ant*.

These three had their particular Province assigned by *Pluto* in this Manner: *Rhadamanthus* was appointed to judge the *Asiatics*, and *Æacus* the *Europeans*, each holding a Staff in his Hand, but *Minos* holds a golden Sceptre and sits alone, and oversees the Judgments of *Rhadamanthus* and *Æacus*; and if in their Courts there arose a Case that was ambiguous and difficult, then *Minos* used to take the Cognizance thereof, and decide it. ^a *Tully* adds to these a fourth Judge, *Triptolemus*; but we have already discoursed of him in his proper Place.

^a *Tusc. Quæst. lib. 1.*

C H A P. X.

SECT. I. *The most famous of the CONDEMNED in Hell.*

FROM the Judges let us proceed to the *Criminals*, whom you see represented therein horrid Colours: It will be enough if we take Notice of the most celebrated of them, and shew their Crimes, and the Punishments which were therefore inflicted on them.

SECT. II. *The Giants.*

THESE *Giants*^a were the Sons of *Terra* (*the Earth*) when he was impregnated by the Blood of *Cælum*, which flowed from that dishonourable Wound which his Son *Saturn* gave him. They are all very high in Stature, with horrible Dragons Feet; their Looks and their Bodies are altogether full of Terror.

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Their Impudence ^a was so great, that they strove to depose *Jupiter* from the Possession of Heaven: And when they engaged with the *celestial Gods*, they ^b heaped up Mountains upon Mountains, and from thence darted Trees set on Fire against the *Gods of Heaven*. ^c They hurled also prodigious massy Stones and solid Rocks, some of which falling upon the Earth again, became Mountains; others fell into the Sea, and became Islands. This ^d Battle was fought upon the *Phlegrean Plains*, near the Borders of *Campania*, ^e which Country is called *Phlegra*, from *φλέγω* [*Phlego*] *uro*, for it abounds in subterraneous Fires, and hot Baths flowing continually. The *Giants* were beaten, and all cut off, either by *Jupiter's* Thunder, *Apollo's* Arrows, or by the Arms of the rest of the Gods. And some say, that out of the Blood of the Slain, which was spilled upon the Earth, Serpents and such invenomed and pernicious Animals were produced. The most eminent of those Giants were

Typhæus, or *Typhon*, the Son of *Juno*, ^f conceived by her without a Father. So vast was his Magnitude, that he touched the East with one Hand, and the West with the other, and the Heavens with the Crown of his Head. A hundred Dragon's Heads grew from his Shoulders; his Body was covered with Feathers, Scales, rugged Hair, and Adders; from the Ends of his Fingers Snakes issued, and his two Feet had the Shape and Folds of a Serpent's Body. His Eyes sparkled with Fire, and his Mouth belched out Flames: yet he was at last overcome and thrown down; and, lest he should rise again, the whole Island of *Sicily* was laid upon him. This Island

was

^a Homer. *Odyss.* 12. ^b Ovid. *Metam.* 1. ^c *Duris Samius.* ^d *Nat. Comes*, 1. 6. ^e Homer. *Hymn.* in *Apollin.*

^f *Nititur ille quidem, pugnatque resurgere sæpe;*

Dextra sed Ausonio manus est subjecta Peloro;

Læva, Pachyne, tibi: Lilybæo crura premuntur;

Prægravat Ætna caput.

Ovid. *Metam.* 1. 5.
He

was also called *Trinacria*, because it bears the Shape of a Triangle, in the Corners of which are the three Promontories, *Pelorus*, *Pachynus*, and *Lilybæus*; *Pelorus* was placed on his Right Hand, *Pachynus* on his Left, and *Lilybæus* lay upon his Legs.

Ægeon was another prodigious and cruel Giant: ^a *Virgil* tells us he had fifty Heads, and an hundred Hands, from whence he was called *Centumgeminus*, and ^b by the *Grecians*, *Briareus*. He hurled an hundred Rocks against *Jupiter* at one Throw, yet *Jupiter* dashed him down, and bound him in an hundred Chains, and ^c thrust him under the Mountain *Ætna*, where, as often as he moves his Side, the Mountain casts forth great Flames of Fire.

^d *Aloeus*, because of his Age, could not, in this War, take up Arms against the Gods; but he sent *Othus* and *Ephialtes* (which, tho' his Wife had them by *Neptune*, yet were they called *Aloidæ*, from their reputed Father;) they went in their Father *Aloeus's* Stead, and assisted the Giants; but the same Fate attended them, and they also suffered the Punishment of their Rashness in Hell.

He struggles oft, and oft attempts to rise,
But on his Right-Hand vast *Pelorus* lies:
On's Left *Pachynus*; *Lilybæus* spreads
O'er his huge Thighs, and *Ætna* keeps his Heads.

^a *Ægeon qualis, centum cui brachia dicunt,
Centenasq; manus, quinquaginta oribus ignem
Pectoribusq; arsisse: Jovis cum fulmina contra
Tot paribus streperet clypeis, tot stringeret enses.*
And as *Ægeon*, when with Heaven he strove,
Stood opposite in Arms to mighty *Jove*,
Mov'd all his hundred Hands, provok'd to War,
Defy'd the forky Lightning from afar:

At fifty Mouths his flaming Breath expires,
And Flash for Flash returns, and Fires for Fires;
In his Right-hand as many Swords he wields,
And takes the Thunder on as many Shields.

^b *Homeri Ilias* 1.

^c *Callimachus* in *Lavacr. Deli.*

^d *Virgil. Æneid.* 6.

Tityus was the Son of ^a *Jupiter* and *Elara*, born in a subterraneous Cave, in which *Jupiter* hid his Mother, fearing the Anger of *Juno*. She brought forth a Child, of so prodigious a Bulk, that the Earth was rent that he might have a Passage out of the Cave; and from thence he was believed to be the *Son of the Earth*. *Juno* afterwards persuaded this Giant to accuse *Latona* of Adultery, whereupon *Jupiter* struck him with Thunder down into Hell; ^b and there he lies stretched out, and covers nine Acres of Ground with his Body: A Vulture continually gnaws his Liver, which grows again every Month.

To these we might add the *Titans*, ^c the Sons of *Terra* and *Caelum*; the Chief of whom was *Titanus*, *Saturn*'s eldest Brother, who made War against *Jupiter*, because *Jupiter* usurped the Kingdom, which was due to him by hereditary Right. In this War *Titanus* and his Party were beaten, and afterwards cast down into Hell.

^a Apol. 1.

^b *Necnon & Tityum Terræ omniparentis alumnum
Cernere erat; cui tota novem per jugera corpus
Porrigitur, rostroq; immanis vultur adunco
Immortale jecur tundens, sæcundaque pænis
Viscera, rimaturq; epulis, habitatq; sub alto
Pectore, nec sibi requies datur ulla renatis.* Virg. *Æn.* 6.
There *Tityus* tortur'd lay, who took his Birth
From Heav'n, his Nursing from the fruitful Earth;
Here his gigantic Limbs, with large Embrace,
Infold nine Acres of infernal Space:
A rav'nous Vulture in his open Side
Her crooked Beak, and cruel Talons try'd;
Still for the growing Liver digg'd his Breast,
The growing Liver still supply'd the Feast:
Still are the Entrails fruitful to their Pains,
Th' immortal Hunger lasts, th' immortal Food remains,
^c *Æschyl.* in *Prometheo*,

SECT. III. *Other famous Offenders.*

Phlegyas, King of the *Lapithæ* in *Thessalia*, was the Father of the Nymph *Coronis*; when he heard that *Apollo* had debauched his Daughter, he went in Anger, and fired the Temple of *Apollo* at *Delphi*; for which the enraged God shot him through the Body with an Arrow, and inflicted on him the following Punishment: A great Stone hangs over his Head, which he imagines every Moment will fall down and crush him to Pieces: Thus he sits perpetually fearing what will never come to pass; which makes him frequently call out to Men ^a to observe the Rules of Justice and the Precepts of Religion.

Ixion was the Son of this *Phlegyas*; he killed his own Sister, and obtained his Pardon from the Gods, who advanced him to Heaven: His Prosperity made him wanton, so that he attempted to violate the Chastity of *Juno*. This insolent Attempt was discovered to *Jupiter*, who sent a Cloud in the Shape of *Juno*, which the deceived Lover embraced, and from thence those Monsters the *Centaur*s were born: Hereupon he was thrown down to the Earth again; where because he boasted everywhere that he had familiarly known the *Queen of the Gods*, he was struck with Thunder down into Hell, and tied fast to a Wheel, which turns about continually.

Salmones was King of *Elis*: His Ambition was not satisfied with an earthly Crown, for he desired Divine Honours; and, that the People might esteem him a God, he built a brazen Bridge over to the City, and drove his Chariot over it, imitating, by this Noise, *Jupiter*'s Thunder. He threw down lighted Torches, and those who were struck by them were taken and killed.

^a *Discite justitiam moniti, & non temnere Divos.* Virg. *Æn.* 6.
Learn Justice hence, and don't despise the Gods.

Jupiter would not suffer so great Insolence, therefore threw the proud *Man* from his Stage headlong into Hell, where *Æneas*,^b when he visited the Infernal Regions, saw him punished, as *Virgil* relates.

Sisyphus was a famous Robber, killed by *Theseus*:^c He is condemned to Hell, to roll^d a great and unweildy Stone to the Top of an high Hill, and, as oft as the Stone almost touches the Top of the Mountain, it slides down again.

The *Belides* were fifty Virgin-Sisters, so called from their Grandfather *Belus*, named also *Danaides*; from their Father *Danaus*, who married them to the fifty Sons of his Brother. The Oracle foretold, that *Danaus* should be slain by his Son-in-Law; wherefore he commanded his Daughters to provide Daggers, and on their Wedding Night to kill their Husbands. All the Daughters performed their Promises, and killed their Husbands; but *Hypermnestra* spared *Lynceus*, her Husband, who afterwards killed *Danaus*, and took his Kingdom. This great Impiety was thus punished;^e they were condemned to draw Water out of a deep Well, and fill a Tub that (like a Sieve) is full of Holes: The Water runs out of the Tub as fast as it is put in, so that they are tormented with an unprofitable Labour without End.

Tantalus is another remarkable Criminal. He was the^f Son of *Jupiter* by the Nymph *Plota*. He invited

^b *Vidi crudeles danter Salmonæ pœnas,
Dum flammæ Jovis & sonitus imitatur Olympi.* *Æn.* 6.

Salmonæus suffering cruel Pains I found
For emulating *Jove*; the rattling Sound
Of mimic Thunder, and the glitt'ring Blaze
Of pointed Lightnings, and their forked Rays.

^c *Hesiod. Argon.* ^d *Ingens & non exsuperabile saxum.* *Virg.*

^e *Affluas repetunt quas perdunt Belides undas.*

Ovid. Met. l. 4.

They hourly fetch the Water that they spill.

^f *Euseb. Præp. Evang.*

all the Gods to a Feast, to get a plain and clear Proof of their Divinity: When they came, he killed and quartered his own Son *Pelops*, and boiled him, and set the Joints before them to eat. All the Gods abstained from such horrid Diet, except *Ceres*, who ate one of the Child's Shoulders. Afterwards the Gods sent *Mercury* to recall him to Life, and gave him an Ivory Shoulder, instead of the Shoulder which *Ceres* had eaten. ^a This *Pelops* was the Husband of *Hippodamia*, of whom *Atreus* and *Thyestes* were born; the latter whereof was banished, because he corrupted his Brother *Atreus's* Wife; and, when he was recalled from Banishment, he ate up those Children that he had by her; for *Atreus* killed them, and brought them in Dishes to the Table, where he and *Thyestes* dined together. It is said, that the *Sun* was not able to endure so horrible a Sight, but turned his Course back again to the East. But as *Tantalus's* Crime was greater, so was his Punishment; ^b for he is tormented with eternal Hunger and Thirst in the Midst of Plenty both of Meat and Drink: He stands in Water up to his Lips, but cannot drink it; and Meat is placed just to his Mouth, which he cannot take hold of. ^c *Ovid* mentions the Punishment of *Tantalus*, but assigns another Reason for it, namely, because he divulged the Secrets of the Gods to Men. But this was but Part of his Punishment, for ^d over his Head hangs a weighty Stone, which he, with Horror and Dread, expects should fall on him, and dash out his Brains, every Moment.

^a Pindar. in Olymp.

^b Homer. Odyss. λ.

^c *Quærit aquas in aquis, & poma fugacia captat
Tantalus, hoc illi garrula lingua dedit.*

Half drown'd he thirsts, the dangling Apples swing
From's gaping Chaps: This comes of Prattling.

^d *Hunc super atra silex, jamjam lapsura cadenti
Imminet assimilis.*

Virg. Æn. 6.

———— a massy Stone,
Ready to drop, hangs o'er his cursed Head.

Now this Fable of *Tantalus* represents the Condition of a *Miser*, who, in the Midst of Plenty, *suffers Want*, and wants as much the Things which he has, as those which he has not; as *Horace* rightly says, ^a where he applies this Fable of *Tantalus* to the real Wants of the covetous Man.

^a *Tantalus à labris sitiens fugientia captat
Flumina. Quid rides? mutato nomine, de te
Fabula narratur.* (Serm. l. i.)

Tho' *Tantalus*, you've heard, does stand Chin deep
In Water, yet he cannot get a Sip:
At which you smile: Now all on't would be true,
Were the Name chang'd, and the Tale told of you.

C H A P. XI.

Monsters of Hell.

THERE are many strange Pictures of these infernal Monsters, but the most deformed are the *Centaur*s, who were the ancient Inhabitants of *Thessalia*, and the first who tamed Horses, and used them in War. Their Neighbours, who first saw them on Horse-back, thought, that they had partly the Members of a Man, and partly the Limbs of an Horse. But the Poets tell us another Story; for they say that *Ixion* begat them of a Cloud, which he believed to be *Juno*, from whence they are called *Nubigenæ*, in *Virgil*, *Æn.* 6. and *Bacchus* is said to have overcome them.

Geryon, because he was King of the three Islands which are called *Balearides*, ^b is feigned to have three Bodies: Or, it may be, because there were three Bro-

^b *Tricorporeum & tergeminum fuisse.*

thers of the same Name, whose Minds and Affections were so united, that they seemed to be governed and to live by one Soul. They add, that Geryon kept Oxen, which devoured the Strangers that came to him: They were guarded by a Dog with two Heads, and a Dragon with seven. Hercules killed the Guards, and drove the Oxen afterwards away.

The *Harpyes* are so called ^a from their Rapacity: They were born of *Oceanus* and *Terra*, with the Faces of Virgins, and the Bodies of Birds; their Hands were armed with Claws, and their Habitation was in the Islands. Their Names were *Aello*, *Ocypete*, and *Celeno*; which last brought forth *Zephyrus* (the *West Wind*) and *Balius*, and *Xanthus*, the Horses of *Achilles*. *Virgil* gives us an ^b elegant Description of these three Sisters.

To the three *Harpyes* add the three *Gorgons*, *Medusa*, *Stheno*, and *Euryale*, who were the Daughters of *Phorcus* and *Cete*. Instead of Hair, their Heads were covered with *Vipers*, which so terrified the Beholder, that they turned him presently into a Stone. Perhaps they intended to represent, by this Part of the Fable, the

^a Ab ἀρπάζω, rapio.

^b At subito horrifico lapsu de montibus adsunt
Harpyæ; & magnis quatunt clangoribus alas:
Sive Dææ, seu sunt Diræ, obscænæque volucres.
Tristius haud illis monstrum est, nec sævior ulla
Pestis & ira Deum Stygiis sese extulit undis.
Virginei volucrum vultus, fœdissima ventris
Proluvies, unæq; manus, & pallida semper
Ore fame.

Æneid. 3.

When from the Mountain-tops, with hideous Cry
And clattering Wings, the filthy Harpyes fly;
Monsters more fierce offended Heaven ne'er sent,
From Hell's Abyss, for Human Punishment,
With Virgin Faces, but with Wombs obscene;
Foul Paunches, and with Ordure still unclean;
With Claws for Hands, and Locks for ever lean.

Virg. Æneid. 3.

extra-

extraordinary Beauty of these Sisters, which was such, that whosoever saw them were amazed, and stood immoveable like Stones. There were other *Gorgons* besides, born of the same Parents, who were called *Lamiae*, or *Empusæ*:^a They had only one Eye, and one Tooth, common to them all: They kept this Tooth and Eye at Home in a little Vessel, and, which soever of them went abroad, she used them.^b They had the Faces of Women, and also the Necks and Breasts; but below they were covered with Scales, and had the Tails of Serpents. They used to entice Men, and then devour them. Their Breasts were naked, and their Bosoms were open. They looked on the Ground as it were out of Modesty. Thus they tempted Men to discourse with them, and when they came near, these *Lamiae* used to fly in their Faces, and strangle them, and tear them to Pieces barbarously. And what more plainly expresses the devilish Arts of wicked Women, against whom the Scriptures caution us in these Words, ^c *The Sea monsters draw out the Breast, they give suck?* Others only mentioned one *Lamia*, who was a most beautiful Woman; *Jupiter* debauched her, and *Juno*, through Jealousy, deprived her of the Children that she bore. She became distracted with Grief, and devoured other People's Children in their Cradles.

The *Chimæra*^d is a Monster, ^e which vomiteth forth Fire; he hath the Head and Breast of a Lion, the Belly of a Goat, and the Tail of a Dragon, as it is expressed ^f in a known Verse, and described by ^g *Ovid*.
A Vul.

^a *Æschyl.* in *Prometh.* ^b *Dion. Hist. Libyæ.* ^c *Lamiae nudaverunt mammam. Lamentat. iv. 3.* ^d *Dures, l. 2. Rerum Libycarum.* ^e *Hom. Iliad. §* ^f *Hesiod. in Theog.*

^g *Prima Leo, postrema Draco, media inde Capella.*

A Lion's Head and Breast resemble his,
His Waist a Goat's, his Tail a Dragon's is.

^h *Quoque Chimæra jugo, mediis in partibus Hircum,
Pectus & ora Leæ, caudam Draconis habebat.*

A *Vulcano* in *Lycia* occasioned this Fable; for in the Top of the Mountain were Lions, in the Middle (where was Pasture) Goats lived, and the Bottom of it abounded with Serpents. ^a *Bellerophon* made this Mountain habitable, and is said therefore to have killed the *Chimera*.

The Monster *Sphinx* was begotten ^b of *Typhon* and *Echidna*. She had the Head and Face of a young Woman, the Wings of a Bird, and the Body and Feet of a Dog. She lived in the Mountain *Sphincius*, assaulted all Passengers, and infested the Country about *Thebes*; insomuch that the Oracle of *Apollo* was consulted concerning her, and Answer was made, That, unless some body did resolve the Riddle of *Sphinx*, there would be no End of that great Evil. Many endeavoured to explain it, but were overcome, and torn in Pieces by the Monster. *Crcon*, at that Time, was King of *Thebes*, who published an Edict through all *Greece*, in which if any one could explain the Riddle of *Sphinx*, he promised, that he would give him to Wife his own Sister *Jocasta*: The Riddle was this: ^c *What Animal is that which goes upon four Feet in the Morning, upon two at Noon, and upon three at Night?* *Oedipus*, encouraged with the Hopes of the Reward, undertook it, and happily explained it; so that the *Sphinx* was enraged, and cast herself headlong from a Rock, and died. He said, that *that Animal* was a *Man*, who, in his Infancy, creeps upon his Hands and Feet, and so may be said to go on four Feet; when he grows up, he walks on two Feet; but, when he grows old, he uses the Support of a Staff, and so may be said to walk on three Feet.

— And o'er the craggy Top
Chimæra dwells, with Lion's Face and Mane,
 A Goat's rough Body, and a Dragon's Train.

^a *Pausan.* in *Corinth.* ^b *Vide Natal. Com.* ^c *Quidnam animal mane quadrupes, meridie bipes, vesperti tripes esset?*

T

This

This *Oedipus* was the Son of *Laius*, ^a King of *Thebes*: Soon after his Birth *Laius* commanded a Soldier to carry his Son *Oedipus* into a Wood, and then destroy him, because it had been foretold by the Oracle, that he should be killed by his own Son: But the Soldier was moved with Pity towards the Child, and afraid to imbrue his Hands in Royal Blood; wherefore he pierced his Feet with a Hook, and hanged him upon a Tree to be killed with Hunger. One of the Shepherds of *Polybius*, King of *Corinth*, found him, and brought him to the Queen, who, because she had no Children, educated him as her own Son, and from ^b his swollen Feet called him *Oedipus*. This *Oedipus*, when he came to Age, knew that King *Polybius* was not his Father, and therefore resolved to find out his Parents; consulting the Oracle, he was told that he should meet his Father in *Phocis*. In his Journey he met some Passengers, among whom was his Father, but he knew him not; a Quarrel arose, and, in the Fray, he, by Chance, killed his Father. After this, he proceeded on his Journey, and arrived at *Thebes*, where he overcame *Sphinx*, and for his Reward married *Jocasta*, whom he knew not to be his Mother then, but discovered it afterwards. He had by her two Sons, *Eteocles* and *Polynices*, and two Daughters, *Antigone* and *Ismena*. ^c When afterwards he found, by clear Proof, that he had killed his Father, and married his Mother, he was seized with so great Madness, that he pulled out his own Eyes, and had killed himself, if his Daughter *Antigone* (who led him about after he was blind) had not hindered him.

Eteocles and *Polynices*, the Sons of *Oedipus* and *Jocasta*, ^d succeeded their Father in the Government: They agreed to reign a Year a-piece in their Turns. *Eteocles* reigned the first Year, and then refused to admit his

^a Stat. 1. Theb. Plutarch. Ælian. & alii. ^b Puerum *Œdipum* vocavit à tumore pedum, οἰδέω enim tumeo & πῦρ pedem significat. ^c Senecæ *Œdip.* ^d Stat. Theb.

Brother *Polynices* to the Throne: Whereupon a War arose, and the two Brothers, in a Duel, killed each other. Their Enmity lasted longer than their Lives; for when their Bodies were placed on the same Pile to be burnt by the same Fire, the Flames refused to unite, but divided themselves into two Parts.

CHAP. XII.

The ELYSIUM.

THERE is a Place in the infernal Dominions abounding with Pleasures and Delights, which is called the *Elysium*; ^a because thither *the Souls of the Good* come, after they are loosed from the Chains of the Body, when they have been purged from the light Offences that they had contracted in this World. ^b *Æneas* received this Account from one of the Inhabitants of it, as *Virgil* tells us, ^c who describes this Place as abounding

^a Ἀπὸ τῆς λύσεως, a solutione; quòd Animæ piorum corporeis solutæ vinculis, loca illa petant postquam purgatæ sunt à levioribus noxis quas contraxerant.

^b Quisque suos patimur manes; exinde per amplum
Mittimur Elysium, & pauci læta arva tenemus.

All have their *Manes*, and those *Manes* bear:
The few, who're cleans'd, to those Abodes repair,
And breathe in ample Fields the soft *Elysian* Air. }

^c Devenere locos lætos, & amœna vircta

Fortunatorum nemorum sedesque beatas:

Largior hic campos æther quoq; lumina vestit

Purpureo, solemque suum sua sidera norunt.

These holy Rites perform'd, they took their Way
Where long extended Plains of Pleasure lay.

The verdant Fields with those of Heav'n may vie.

With *Æther* vested, and a Purple Sky:

The blisful Seats of happy Souls below,

Stars of their own, and their own Sun they know.

with all the Delights that the most pleasant Plains, the most verdant Fields, the shadiest Groves, and the finest and most temperate Air can produce.

C H A P. XIII.

The River L E T H E.

THERE is a River in Hell called *Lethe*,^a from the Forgetfulness it causes. For if any body drinks this Water, he immediately forgets all Things past: So that when the *Souls* of the *Pious* have spent many Ages in the *Elysian* Fields,^b they drink the Water of *Lethe*, and are believed to pass into new Bodies, and return into the World again: And it is necessary that they forget, both the Pleasures that they have received in *Elysium*, and the Miseries that they did heretofore endure in this Life; that they may willingly return into this miserable Life again. These Souls went out from *Elysium* by that *Ivory* Gate, which you see painted in the lower Part of this Wall; and, if you please, we will go through this Gate, and leave these infernal Regions, to view more beautiful, though not less ridiculous, Images of the other Gods.

^a Ἀπὸ τῆς λήθης, ab oblivione.

^b ——— *Animæ quibus altera fato Corpora debentur, Lethæi ad fluminis undam Securos latices & longa oblivia potant.*

————— Souls that by Fate
Are doom'd to take new Shapes, at *Lethe's* Brink
Quaff Draughts secure, and long Oblivion drink.



P A R T V.

Of the Dii Minorum Gentium;

O R,

The Subordinate DEITIES.

C H A P. I.

The P E N A T E S.



NOW, *Palæophilus*, let us view the fifth Division of this *Fabulous Pantheon*, in which the *inferior* or *subordinate* Gods are contained: The *Latins* generally called them *Dii Minorum Gentium*, and sometimes *Semones*, *Minuti*, *Plebeii*, and *Patellarii*. They are painted without Confusion, in very good Order, and very distinctly. If we consider how infinite the Number of them was, it is plain, that the *Romans* had almost as many Gods as there are Things. And, indeed, how great are the Number of Gods who preside over inconsiderable Things, since there are three Gods to keep one Door! First, the God *Forculus* looks after the Door, the Goddess *Cardua* after the Hinges, and *Limentius* after the Threshold. I shall only briefly speak

of those, who assist, or any ways preserve Men from their Birth to their Death.

The *Penates* are so called from the *Latin* Word *Penus*; which Word, ^a *Tully* says, includes every Thing that Men eat. Or else they have this Name from the Place allotted to them in the Heavens; ^b because they are placed in the most inward and private Parts of the Heavens where they reign: Hence they call them *Penetrales*, and the Place of their Abode *Penetrable*. They intirely govern us by their Reason, their Heat, and their Spirit, so that we can neither live, nor use our Understanding ^c without them, yet we know neither the Number nor Names of them. The ancient *Hetrusci* called them *Consentes* and *Complices*; supposing that they are *Jupiter's* Counsellors, and the Chief of the Gods: And many reckon *Jupiter* himself, together with *Juno* and *Minerva*, among the *Penates*. But I will give you a more distinct and particular Information in this Matter.

There were *three Orders* of the *Dii Penates*: 1. Those who governed ^d Kingdoms and Provinces, and were absolutely and solely called *Penates*. 2. Those who presided over Cities only, and these were called the *Gods of the Country*, or the *great Gods*; *Æneas* makes mention of them in ^e *Virgil*. 3. Those who presided over particular Houses and Families, and these were called the ^f *small Gods*. The Poets make frequent Mention of them, especially *Virgil*, who, in one Place, mentions Fifty Servant-maids, whose Business it was to

^a Est enim penus omne quo vescuntur homines, c. 2. de Nat. ^b Quòd penitus infideant, ex quo *Penetrales* a Poetis vocantur, & locus in quo servabantur eorum effigies *Penetrable* dictus. Varro ap. Arnob. 1. 3. ^c Virg. *Æn.* 1. 5. ^d Dii Patrii θεοὶ πατρίων, Macrobian. 3. Saturn. 14 Plut. 4. Symp. 1.

^e Tu, Genitor, cape sacra manu patriosque Penates.

Our Country-Gods, the Reliques and the Bands,
Hold you, my Father, in your guiltless Hands.

^f Parvique Penates, Virg. *Æn.* 8.

look after their Affairs, and to offer Sacrifices to the Household Gods: And in ^a another Place he speaks of these Household Gods being stained and defiled by the Blood of one that was killed by his Brother. But it must likewise be observed, that, amongst the *Latins*, the Word *Penates* not only signifies the Gods, of which we have been speaking, but likewise signifies a *Dwelling-House*, of which we have Instances in many Authors, and among the rest, in ^b *Virgil*, ^c *Tully*, and ^d *Fabius*.

^e *Timæus*, and from him *Dionysius*, says, That these *Penates*, had no proper Shape or Figure; but were wooden or brazen Rods, shaped somewhat like Trumpets. But it is also thought, by others, that they had the Shape of young Men with Spears, which they held apart from one another.

^a *Flammas adolere Penates*, *Æn.* 1. ^b *Sparfos fraterna cæde Penates*, *Æn.* 4. ^c *Nostris succede penatibus hospes.*
^d *Exterminare aliquem à suis Diis Penatibus.*
Pro Sexto. ^e *Liberos pellere domo, ac prohibere Penatibus.* *Dec.* 260. 8. *Lib.* 1.

CHAP. II.

The LARES.

THE *Lares* were Children born from the stolen Embraces of *Mercury* and the Nymph *Lara*; for when, by her Prating, she had discovered some of *Jupiter's* Amours, he was so enraged that he cut out her Tongue, and banished her to the *Stygian Lake*. *Mercury*, who was appointed to conduct her thither, ravished her upon the Road. ^f She grew big with Child, and

^f *Fitque gravis, Geminisque parit qui compita servant,*
Et vigilant nostra semper in æde Lares. *Ovid.* *Fast.* 1. 2.
 Her Twins the *Lares* call'd. 'Tis by their Care
 Our Houses, Roads, and Streets in Safety are.

in due Time brought forth Twins, and named them *Lares*.

They were made *Domestick Gods*, and accordingly presided over ^a Houses, Streets, and Ways. On this Account they were worshipped ^b in the Roads and open Streets, called, in *Latin*, *Compita*, from whence the Games celebrated in their Honour were called ^c *Compitalitii*, *Compitalitia*, and sometimes *Compitalia*. When these Sports were exercised, ^d the Images of Men and Women, made of Wool, were hung in the Streets; and so many Balls made of Wool as there were Servants in the Family, and so many compleat Images as there were Children. The Meaning of which Custom was this: These Feasts were dedicated to the *Lares*, who were esteemed Infernal Gods; the People desiring hereby that these Gods would be contented with these woollen Images, and spare the Persons represented by them. The *Roman* Youths used to wear a golden Ornament, called *Bulla*, about their Necks; it was made in the Shape of an Heart, and hollow within. This they wore till they were fourteen Years of Age, and then they put it off, and, hanging it up, consecrated it to the *Lares*, as we learn from ^e *Persius*. These *Lares* sometimes ^f were cloathed in the Skins of Dogs, and were ^g sometimes fashioned in the Shape of Dogs; whence that Creature was consecrated to them.

The Places in which the *Lares* were worshipped was called *Lararium*; and in the Sacrifices offered to them, the first Fruits of the Year, ^h Wine and Incense were brought to their Altars, and their Images adorned with

^a Martial. l. 3. Epigr. 57. ^b Arnob. 2. ^c Varro de Rusticâ; & 5. de Ling. Lat. ^d Festus apud Lil. Gyr.

^e *Bullaque succinctis Laribus donata pependit.*

When fourteen Years are past, the *Bulla's* laid Aside, an Offering to the *Lares* made.

^f Plutarch. in Prob. ^g Plautus. ^h Tibullus, l. 1. in prol. Aul.

Chaplets and Garlands. ^a The Beginning of which Worship came from hence, that anciently the *Dead*, ^b who were buried at home, were worshipped as Gods, and called *Lares*. And besides, we find in ^c *Pliny*, that they sacrificed, with Wine and Incense, to the Images of the Emperors, while they yet lived.

^a Juvenal. Sat. 9. 12. ^b Arnob. 5. ex Var. ^c Epistol. 1. 10.

C H A P. III.

S E C T. I. *The GENII. Their Names.*

ALTHOUGH the *Genii* and the *Lares* sometimes mean the same Deities, yet by *Genius* is commonly meant that Spirit of Nature which *begets* all Things, from which ^d generative Power it has its Name; or else it is so called, because it assists all Generations; or lastly, because it protects and defends us when we are begotten. The Birth-Day, and the Marriage-Bed, had the Name ^e *Genial* from him; which Name ^f was likewise given all Days wherein Mirth, Pleasure, and Joys did abound. And on the same Account those who live merrily, who deny themselves nothing that makes for their Ease and Pleasure, or that is grateful to their Appetite, who entirely follow the Dictates of their sensual Desires, are said to *live a genial Life*, or to *indulge their Genius*.

The *Greeks* called these *Genii* *Dæmons*, as it is thought, from the ^g Terror and Dread they create in those to whom they appear; or, as it is more probable,

^d. A gignendo seu genendo, nam geno pro gigno olim dicebatur. Aug. 7. de Civitate Dei. Cicero 2. de Oratore, & 2. de Inventionem. ^e Censorin. de Die Nat. 3. ^f Isidor. 8. Etymol. c. ult. ^g Dæmones dicuntur à δαίμωνιο exteereo, aut pavefacio. Eusebius.

^a from the prudent and wise Answers which they gave when they were consulted as Oracles. ^b Hence some think, that illustrious Men, whose Actions in this Life gain them universal Praise and Applause, do after their Deaths become Dæmons, by which Dæmons is to be understood, ^c as *Plutarch* says, Beings of a middle Kind of a greater Dignity than Man, but of a Nature inferior to the Gods.

^a Vel quasi δαίμονες, id est, periti rerumque præscii, nam responsa dabant consulentibus. *Isidor.* 8. *Etymol.* ^b *Socrates* ex *Hef.* ap. *Plat.* *ibid.* ^c *Lib. de Orat.*

SECT. II. *Their Images.*

THE Images of the *Genii* resembled for the most Part the Form ^d of a *Serpent*, according to ^e *Persius*, and his Commentators. Sometimes also they were described like a Boy, or a Girl, or an old Man; and crowned with the Leaves of the *Plaine-Tree*, ^f which was a *Tree sacred to the Genii*.

^d *Statii Theb.* 5.

^e *Pinge duos angues; Pueri, sacer est locus, extra Meiete.*——

Paint here two Snakes; let no Youth dare
Defile with Piss those Walls that sacred are.

Vide *Ia Cerdæ* Commentar. in *Æneid.* ^f *Platanus* putabatur arbor genialis.

SECT. III. *Sacrifices offered to the GENII.*

WINE and Flowers were offered up in the Sacrifices to the *Genii*, and that especially by People on their Birth-Days, as we may learn from ^g *Persius* and

^g *Funde merum Genio.*——

To *Genius* consecrate a chearful Glas.

Horace.

^a *Horace.* To these Flowers and Wine they added Incense, parched Bread, and Corn strewed with Salt.
^b Sometimes also a Swine was sacrificed; though *Censorinus* writes, that it was not usual to sacrifice to the *Genii* with the Blood and Slaughter of any Thing, since we ought not to take Life from other Creatures on that Day on which we received it.

^a ————— *piabant*

Floribus & vino Genium memorem brevis ævi,

Cum sociis optum & pueris & conjuge fida.

Their Wives, their Neighbours, and their prattling Boys,
 Were call'd; all tasted of their sportive Joys:

They drank, they danc'd, they sung, made wanton Sport,
 Enjoy'd themselves, for Life they knew was short.

Horat. Epist. 2. 1.

^b *Plut. in Aul. Palæph. Ecl. 5. Hor. 3. Carm.*

SECT. IV. Their Offices.

THE *Genii* were appointed the continual Guardians, Overseers, ^d and safe Keepers of the Men (as ^e the Womens' Guardians and Protectors were called *Junones*) from their Cradles to their Graves. They likewise carried the Prayers of Men to the Gods, and interceded for them. Whence some call them *Præsitites*, or chief Governors, ^f because *they are set over the Management of all Things*.

To every Person ^g were assigned two *Genii*, a *Bonus Genius*, and a *Malus Genius*: ^h *Horace* calls them a white and a black one. We were told by ⁱ *Valerius Maximus* that when *Cassius* fled to *Athens*, after *Antony* was beaten at *Actium*, there appeared to him a Man

^d *Arrian. in Epictet.* ^e *Polit. Miscell. c. 99.* ^f *Quòd præsent gerundis omnibus. Martianus 2. de Nupt.*
^g *Plut. de Iside & Osir.* ^h *Genium Album & Nigrum. Horat. 2. Epist.* ⁱ *Interrogatus quisnam esset respondit se esse κακοδαιμόνα.*
Val. Max. l. 1. c. 7.

of a large Stature, of a black swarthy Complexion, with long Hair, and a nasty Beard. *Cassius* asked him who he was? And the Apparition answered, *I am your evil Genius.* *Virgil* is thought, by his ^a Commentator *Servius*, to mean these two *Genii*, by the Word *Manes*. Of these two *Genii*, the good One, which is given to every one at his Birth, constantly incites him to the Practice of Virtue and Goodness; whereas the bad One prompts him to all Manner of Vice and Wickedness.

Nor were these *Genii* assigned to Men only: for several Countries had their *Genius*, who therefore were called the ^b *Deities of the Place*. Nay, ^c *Genii* were allotted to all Houses, and Doors, and Stables, and Hearths: And because the Hearths were usually covered with *Slates*, therefore the *God of the Hearths* was called *Lateranus*: But of these enough. Let us now proceed to the other inferior Deities.

^a Quisque suos patimur manes, *Virg. Æn.* 6. Vide *Servium* in loc. ^b Numen loci. *Virg. Æn.* 7. ^c *Prud.* in *Symm.* *Laterculis extrui foci solebant.* *Lil. Synt.* 1.

C H A P. IV.

The Nuptial Gods and Goddesses.

FIVE Deities were so absolutely necessary to all Marriages, that none could lawfully be solemnized without them. They were ^a *Jupiter perfectus seu adultus, Juno perfecta seu adulta, Venus, Suada, and Diana*: Besides which, several inferior Gods and Goddesses were worshipped at all Marriages.

^c *Jugatinus* joined the Man and the Woman together in the Yoke of Matrimony.

^a *Minores & Plebei Dii.*
Aug. de Civit. 4.

^c *A jugo matrimonii dictus.*

Domi-

Domiducus^a guided the Bride into the Bridegroom's House.

Domitius was worshipped, that the Bride might be^b kept at Home, to look after the Affairs of the Family.

Manturna was worshipped, that the Wife might never leave her Husband, but in all Conditions of Life^c abide with him.

Then the Goddess *Virginensis*, and also the Goddess *Cinxia Juno*,^d was invoked when the Virgin's Girdle was unloosed.

Priapus, or *Mutenus*, was also reckoned one of the Nuptial Gods, because in his filthy Lap the Bride was commanded to sit, according to a very religious and modish Custom, forsooth!

Percunda, or *Parcunda*, was also worshipped: St. *Augustin*, mentioning her, advises us to^e spare the Modesty of Human Nature.

^f *Viriplaca* reconciles Husbands to their Wives. A Temple at Rome was dedicated to her, whither the married Couple usually repaired when any Quarrel arose between them; and there opening their Minds freely to each other, without Passion, they laid aside all Anger, and returned Home together friendly.

The Goddess *Matuta*,^g according to the Opinion of some, was the Daughter of *Cadmus*, whom the *Greeks* call *Leucothea*, or *Ino*.^h The *Maid-Servants* were not suffered to come within her Temple; but the married Women admitted one of them, and afterwards buffeted her. Mothers prayed to this Goddess to send Blessings on their Sister's Children, but never prayed to her for their own: And therefore while they were present at her Sacrifices, they carried not their own, but their Sister's Children in their Arms.

^a Quod sponsam in sponsi domum duceret. Idem ibid. & l. 9. c. 9. ^b Ut sponsam domi teneret. ^c Ut cum marito semper maneret. ^d August. ibid. ^e Ut parcatur humane verecundiae ibid. ^f A placando Viro. Val. Max. l. 2. c. 1. ^g Ovid. Met. l. 3. ^h Plut. in Camillo, & Quæst. Rom. 1.

The Goddess *Mena* presided over the Womens' *Monthly Courses*; and was the same with the ^b *Moon*.

And ^c *Februa* was employed in the same Affair; she was so called for the same Reason.

^a A Menstruis. ^b Etiam Græcè Luna dicitur. ^c A februo, id est, purgo.

C H A P. V.

The Gods presiding over Women with Child.

THREE Gods assisted big-belly'd Women when their Assistance was asked.

Pilumnus was one of the Gods of Children: He was so called from the Pestle, ^a which the Ancients pounded their Corn with, before they made their Bread, or ^b because he keeps off those Misfortunes which attend Children.

Intercidona was the Goddess who first taught the Art ^c of cutting Wood with a Hatchet to make Fires.

Deverra was worshipped as a Goddess, because she invented Brooms, ^d by which all Things are brushed clean, and those Distempers prevented that proceeded from Nastiness.

The *Sylvan Gods*, who were always hurtful to big-belly'd Women, were driven away by those Deities, and the Mischief they invented was prevented. For, as neither the Trees, ^e says St. *Augustine*, are cut down without an *Ax*, nor Bread made without a *Pestle*, nor Things preserved clean without a *Brush*; so, since those Instruments are thought Signs of good Housewifry, it was supposed, that these wild unclean Gods would never dare to enter into the Chamber of a *breeding Woman*.

^a A pilo. ^b Quod mala ab infantibus pellit. Servius.
^c Ab intercisione securis. ^d A scopis quibus verritur.
^e Augustin. de Civit. Dei, l. 7.

C H A P. VI.

The Gods and Goddesses presiding over Women in Labour.

THESE Goddesses assisted Women in Travail, and promoted the happy Birth of the Child.

Juno Lucina,^a whose Image was thus formed. One Hand was empty, and ready, as it were, to receive the new-born Babe; the other Hand held a lighted Torch, by which that Light of Life was signified, which all enjoy as soon as they are born.

Diana; (though^b some make no Difference between her and *Lucina*.) *Timæus* speaks very handsomely,^c when he relates that *Diana's* Temple was burnt the same Night in which *Alexander* was born: ^d 'It is no Wonder she was absent from her House, says he, when her Assistance was necessary at the Labour of *Olympias*, *Alexander's* Mother.' She is called *Solvizana*; for when Women lay in the first Time, they loosed their *Zona*, or *Girdle*, and dedicated it to *Diana*.

Egeria is so called^e from casting forth the Birth.

Prosa, or *Prorsa*, or *Perrina* (who was called also *Postverta* and *Anteverta*) looked after the Birth of the Child: ^f 'It was in her Power to make the Birth easy and regular, or difficult and preposterous.'

Manageneta^g presided also over the Infant, both before and after his Birth.

Lastly, the Goddess *Latona*, of whom we have spoken in her Place. It was thought that she very much loved a Dunghill-Cock; because a Cock was present

^a Nat. Comes. ^b Catull. Carm. ad Dian. 12. ^c Cicero de Nat. Deor. l. 1. ^d Theocr. Idyll. l. 17. ^e A partu egerendo. ^f Gell. c. 19. Plutarch. Rom. q. 25. ^g Æliani varia Historia.

when she brought forth *Diana* and *Apollo*; and from thence some imagine, that the Presence of a Cock renders Women's Labours easy.

Nixii Dei, so called^a from *striving*, because the Mother and the Child struggle at that Time: The Mother struggles through Pain, and the Child, that it may come into the World.

^a Ab enitendo, quòd eniteretur cùm mater, tum foetus, Aufon. Idyll. 12.

C H A P. VII.

The Deities presiding over Infants at the Time of their Birth and after.

TH E S E Deities presided over Children in the Time of their Birth, and afterwards: *Janus*, who opened^a the Door of Life to them.

Opis, who^b assisted them when they came into the World.

Nascio, or *Natio*, a Goddess so called from a Latin Word,^c signifying to be born.

Cunia,^d who attends the Cradle, and watches the Infants while they lie and sleep.

Carmenta,^e who sings the Destinies.

Vagitanus, or *Vaticanus*,^f who takes care of them when they cry.

Levana,^g from lifting them up from the Ground.

^h For, when a Child was born, the Midwife constantly

^a Qui aperiret vitæ januam. ^b Quæ opem ferret. ^c A nascendo, Augustin. de Civitate, l. 4. c. 8. & 11. ^d Quæ cunis præest. ^e A canendo. ^f A vagiendo. ^g A levando. ^h Var. 2. de vita pop. Rom.

laid the Child on the Ground, and the Father, or, in his Absence, somebody appointed by him, lifted it from the Ground; and from thence *tollere liberos* signifies *to educate Children*.

Rumina, who milks the Breast for the Child. ^a *Ruma* is an old Word signifying a *Breast*.

Potina, ^b who gives the Infants Drink.

Educa, or *Edusa*, from whom it receives its ^c Food.

Offilago, who fastens the ^d Bones, and hardens the Body.

Carna, or *Carnea*, who ^e keeps the inward Parts safe. To this Goddess they sacrificed, upon the *Kalends* of *Juno*, Bacon, and Cakes made of Beans. Whence those *Kalends* were called *Fabariæ*.

The Goddess *Nundina* was so called from ^f the *ninth* Day of the Child's Age, which was the *Day of the Purification*: In which the Name was given it, if it was a Boy: If it was a Girl, this Ceremony was performed on the eighth Day.

Statilinus, or *Statanus*, who teaches Infants ^g to stand and walk; and preserves them from falling.

Fabulinus, ^h who looked after them when they began to speak.

Paventia was the Goddess who ⁱ preserved them from Frights.

^a August. l. 4. c. 8. ^b à potando. ^c ab edendo. ^d ab ossibus. ^e à carne. Vide Macrobian. Saturn. l. 1. c. 2. ^f à nono die, qui fuit dies lustricus. Vide Macrobian. Festum in voce lustricus. ^g à stando. ^h à fando. ⁱ ab avertendo pavore.

C H A P. VIII.

The Gods and Goddesses presiding over adult Persons.

OUR several Actions are supposed to be under the Protection of divers Gods.

Juventus, or *Juventas*, protects us in the Beginning of our Youth, ^a when we have thrown off the *Child's Coat*.

Agenoria excites Men to ^b *Action*.

Strenua encourages us to ^c behave ourselves *strenuously* and bravely upon all Occasions.

Stimula eggs us on to extraordinary Actions.

Horta is the Goddess, ^d who exhorts us to undertake noble Enterprizes. Her Temple at *Rome* stood always open: and some call her *Hora*.

Quies had her Temple without the City; and ^e was supposed to be the Donor of Peace and *Quietness*.

Murcia renders Men ^f lazy, idle, and dull.

Adeona and *Abeona* protects us so, that we have Power to go in and out in Safety.

Vibilia brings Wanderers into the Way again.

Vacuna protects the Idle and Lazy.

Fessonia recreates and refreshes the Weary.

The Goddess *Meditrina* has her Name from ^g Healing; and her Sacrifices were called *Meditrinalia*, in which they drank new and old Wine instead of Physick.

The Goddess *Vitula* is so called from ^h Leaping for

^a August. l. 4. c. 11. ^b Idem, l. 4. c. 16. ^c Varro lib. 4. de Ling. Lat. ^d Plut. Quæst. Rom. 14. ^e Aug. 4. 16. ^f murcidos reddit. Idem, ibid. ^g à medendo. Var. & Festus. ^h à vitulando, id est, lætitia gestiendo.

Joy: She is the *Goddeſs of Mirth*, which mitigates the Toils of Life.

The *Goddeſs Volupia*, from ^a Pleaſure; for from her we receive it.

Orbona was worſhipped, that ſhe ſhould not leave Parents ^b *deſtitute of Children*.

Pellonia was thought to have great Power in ^c *driving away the Enemy*.

Numeria was worſhipped, that from her we might learn ^d to caſt Accompts.

Camœna was eſteemed a *Goddeſs*, that inclines Infants ^e to ſing.

Sentia was worſhipped, that Children might imbibe at firſt juſt and honourable ^f Sentiments.

Angerona was the *Goddeſs* that removed the ^g Anguiſhes of the Mind, or elſe was ſo named from ^h the Squinancy. When the Cattle of the *Romans* were almoſt wholly deſtroyed by this Diſeaſe, they offered Vows to her, and ſhe removed the ⁱ Plague.

Hæres Martia was one of the Companions of *Mars*, and was worſhipped by thoſe who obtained an Inheritance.

Stata, or *Statua Mater*, was worſhipped in the *Forum*, that it ſhould not be burnt, or ſuffer Damage by frequent Fires, which happened there in the Night.

The *Goddeſs Laverna* was the Protectreſs of Thieves, who, from her, were named *Laverniones*: They worſhipped her, that their Deſigns and Intrigues might be ſucceſſful: ^k Her Image was a Head without a Body.

The God *Averruncus* was thought to ^l repel and prevent Miſfortunes.

Conſus ſuggeſted good ^m *Counſel* in the Management of Affairs.

^a A voluptate. ^b orbos liberis. ^c à pellendis hoſtibus.
^d à numerando. ^e à canendo. ^f à ſentiendo Feſt. Jul. Modeſt.
^g ut pelleret angores animi. ^h ut arceret anginam.
ⁱ Feſt. id. ibid. ^k Scalig. in Feſt. ^l ab averruncando, id eſt, avertendo mala.
^m à conſulendo.

Catius made Men ^a circumspect, acute, and wise.

Volumnus and *Volumna* were so named, because, through their Means, Men ^b were willing to follow Things that are good.

Honorius, the God from whom they begged *Honours*. *Aius Locutius* was worshipped on this Occasion: ^c A certain common Soldier reported, that in the Night he heard a Voice say, *The Gauls are coming*. Nobody minded what he said, because he was a poor Fellow. After the *Gallick War*, *Camillus* advised the *Romans* to expiate their Offence in neglecting this nocturnal Voice, which forewarned them of the *Gallick War*, and the ensuing Destruction; thereupon a Temple was dedicated in *Via Nova*, to *Aius Locutius*.

Among the *Æthiopians*, or the *Assyrians*, and *Persians*, *Pœna* and *Beneficium* (*Punishment* and *Favour*) were reckoned in the Number of the Gods. For the former was esteemed the Distributer of *Evil*; the other the Dispenser of good Things.

^a Quòd homines cautos redderet. ^b à volendo, quòd ejus consilio bona vellent. ^c August. l. 2. c. 21. Valer. Maximus.

C H A P. IX.

The Gods assigned to the several Parts of Human Bodies.

A Particular God was assigned and ascribed to every Member of the Body of Man.

The Head was sacred to ^d *Jupiter*, the Breast to *Neptune*, the Waist to *Mars*, the Forehead to *Genius*, the Eye-brows to *Juno*, the Eyes to *Cupid*, the Ears to

^d Servius in Georg.

Memoria, the Right-hand to *Fides*, the Back and the hinder Parts to *Pluto*, the Reins to *Venus*, the Feet to *Mercury*, the Knees to *Misericordia*, the Ancles and Soles of the Feet to *Thetis*, and the Fingers to *Minerva*.

The Astrologers assign the Parts of the Body to the *Celestial Constellations*, in another Manner, thus: ^a The Head they assign to *Aries*, the Neck to *Taurus*, the Shoulders to *Gemini*, the Heart to *Cancer*, the Breast to *Leo*, the Belly to *Virgo*, the Reins to *Libra*, the Secrets to *Scorpio*, the Thighs to *Sagittarius*, the Knees to *Capricorn*, the Legs to *Aquarius*, and the Feet to *Pisces*.

^a Firmic. & Manilius apud Lil. Gyr. Synt. 1.

CHAP. X.

The Funeral GODS.

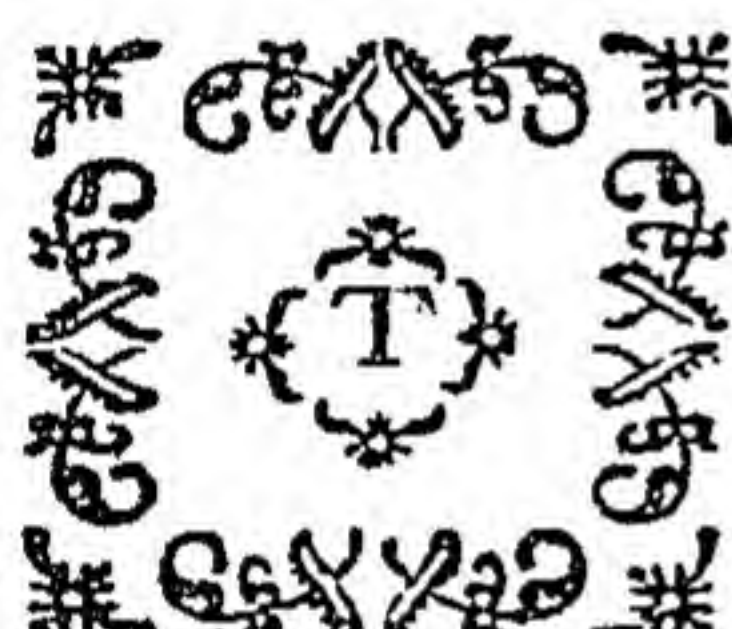
THE Chief of the Funeral Deities is *Libitina*, whom some account to be the same as *Venus*, since her Name is derived ^b from Lust or Concupiscence; but others think that she was *Proserpine*. In her Temple all Things necessary for Funerals were sold or let. *Libitina* sometimes signifies the Grave, and *Libitinarii* those Men who were employed in burying the Dead. *Porta Libitina*, at *Rome*, was that Gate, through which the Dead Bodies were carried to be burnt: And *Rationes Libitinæ*, in *Suetonius*, signifies those Accounts which we call *The Bills of Mortality*, or *the Weekly Bills*.

^b Ita dicta à libitu vel libidine.



P A R T VI.

Of the Dii Indigetes and Adscriptitii, the SEMI-DEI (Demi-Gods) and HEROES.


 HIS now is the last Division of the *Fabulous Pantheon*, in which you see exactly described the Images of the *Indigetes* or *Semi-dei*, and the *Heroes*. I told you at first who the *Dii Adscriptitii* and the *Indigetes* were, and from whence they were so called.

The *Semidei*, *ἡμιθεοὶ*, [*Hemitheoi*] were those who had human Bodies, sacred Minds, and celestial Souls: They were born in this World for the Good and Safety of Mankind. ^a *Labeo*, in *St. Augustine*, distinguishes them from the *Heroes*. He thinks that *Heros* was one of *Juno's* Sons, and that the Name *Heros* is derived from *Ἥρα*, [*Hera*] *Juno's* Name in the *Greek Language*. ^b Others think the Word comes from *ἡρα*, [*Era*] *the Earth*; because Mankind owe their Original to it. ^c Others again think it comes from *Ἔρως*, [*Eros*] *Love*; for *Heroes* are the most illustrious Product of Love, and

^a Lib. 10. c. 21.
Synt. 1.

^b Interpr. Homeri apud Lil. Gyr.
^c Plat. in Cratylō.



are themselves, as *Hierocles* observes, full of Love. But others think that this Name is derived from ἥρώ, [*Ereo*] to plead, and is given them because *Heroes* are very elegant, and most powerful, and skilful in Rhetoric. Or, lastly, it is thought that the Word comes from ἀρετή, [*Arete*] Virtue; for *Heroes* are endued with many Virtues. But let us speak particularly concerning some of these *Heroes*, of whom the most famous was *Hercules*.

CHAP. I.

SECT. I. HERCULES. His Birth.

THERE were many *Hercules's*, but (as ^a *Tully* says) the famous Actions of them all are ascribed to him, who was the Son of *Jupiter* by *Alcmena*, the Wife of *Amphytrio*, King of *Thebes*.

When *Amphytrio* was absent, ^b *Jupiter* put on his Shape and Dress, and came to *Alcmena*; who, thinking that her Husband was returned, entertained the deceitful God both at Table and at Bed, and had by him a Son, whose Limbs were so large, his Constitution so robust, and every Part of his Body so full of Vigour, that *Jupiter* was forced to join three Nights together, and employ them all in producing a Son of such marvellous Strength. Before this Adultery, *Alcmena* had conceived a Son by her Husband. This Son and *Hercules* were Twins; his Name was *Iphiclus*; ^c he was wonderful swift in Running.

When *Juno* had discovered *Jupiter's* Adultery, she began to hate *Hercules* so violently, that she endeavoured

^a De Nat. Deorum, l. 2. ^b Natalis Comes. Lil. Gyrard.

^c Nam super extremas segetum currebat aristas,
Nec siccos fructus lædebat pondere plantæ. Orph. in Hymn.
He over standing Corn would run, and ne'er
In his swift Motion bruise the tender Ear.

with Might and Main to ruin him. First, she obtained an Edict from *Jupiter*, which she endeavoured to turn to his utter Destruction; for the Wife of *Sthenelus* King of *Mycenæ* was big with *Euristheus* at the same Time when *Alcmena* was big with *Hercules*. *Jupiter* ordained, that whichsoever of the two Children was born first, he should be superior to the other: *Juno* accelerated *Euristheus*'s Birth, so that he was born after seven Months, and came into the World before *Hercules*. Again, he sent two Vipers to destroy him when he lay crying in the Cradle: But it was in vain; for the valiant Infant griped them in his Hands till they perished by his Grasp, ^a as we are told by *Ovid*. ^b At length, by the Mediation of *Pallas*, *Juno* was reconciled to the noble Youth, and let him suck her Breasts: But he suck-ed with such Violence that he hurt her Breasts; wherefore she put him away, and some of her Milk was spilt; but it was not lost, for it fell upon the Sky, and made the *Milky Way*, which is in *Greek* called γαλαξία [*Galaxia*.] Some of it passed through the Clouds, and fell on the Earth, and where it fell Lillies sprang up; from whence some call those Flowers ^c the *Roses of Juno*.

^a *Tene ferunt geminos pressisse tenaciter angues,
Cum tener in cunis jam Jove dignus eras?* Ov. Epist.
You kill'd two Serpents with your Infant-hand,
Which then deserv'd *Jove*'s Sceptre to command.
^b *Eumolph. i. de Mysteriis.* ^c *Rosæ Junoniæ. Lil. Gyr.*

SECT. II. Names of HERCULES.

HE had two proper Names, *Hercules* and *Alcides*; but his Surnames are innumerable. His Parents called him ^a *Alcides*, from his extraordinary Strength; because he greatly excelled all Mankind in Strength.

^a Ab Ἀλκῇ robur.

He was afterwards called *Hercules*,^a from the *Glory* which *Juno* caused him. For her Hatred and Unkindness towards him was the great Means of the Increase of his *Glory*: For, when she exposed him to the greatest Dangers, she made his *Glory* and Honour most illustrious, and, by enjoining him so many Labours, she only exercised his Patience and Courage.

The Surnames I chuse rather to omit, because it is plain, that he derived them either from the Places where his mighty Feats were done, or from the Actions that he performed with Applause and Honour; which, I will carefully and distinctly recount: They are called *Hercules's Labours*; so great was the Pains, and so infinite the Toil of them.

^a Juno Gracè dicitur Ἥρα, & κλέος gloria, unde nomen Hercules.

SECT. III. *The LABOURS of HERCULES.*

Hercules was subjected to *Euristheus*, not only by the Edict of *Jupiter*, and Unkindness of *Juno*, but besides, the Oracle of *Apollo* at *Delphos* advised and persuaded him to submit himself, and obey *Euristheus's* Commands; and especially to undergo willingly the twelve Labours which his Master should lay upon him. *Hercules* obeyed the *Fates*, and served *Euristheus* twelve Years; and performed the most dangerous and difficult Commands with a suitable Courage and Success. Some say, that *Hercules* served him voluntarily, and performed these difficult Tasks, to shew how great Love he bore *Euristheus*. Though *Hercules* performed an infinite Number of memorable Actions, twelve are especially celebrated: And those *twelve* are comprized in as many^a *Latin Verses*, translated out of the *Greek*.
The

^a *Prima Cleonei tolerata ærumna Leonis.*

Pixima Lernæam ferro & face contudit Hydram.

The particular Account of these *twelve* is this.

I. He tore in Pieces, with his Nails, ^a the *Lion* in the Wood of *Nemæa*, which some say fell from the Orb of the *Moon*, and was invulnerable by any Weapon. This Place was also named *Cleone*, from whence the Lion was also called *Cleoneus*. This was the first Labour of *Hercules*. He skinned the Lion, and with the Skin he made him a Shield and Breast-plate.

II. There was a *Hydra*, a *Serpent*, in the Lake *Lerna*, in the Field of *Argos*, that had seven Heads; some say nine, others fifty. When any of these Heads were cut off, another presently sprang up in the Place of it; unless the Blood which issued from the Wound was stopped by Fire. *Iolaus*, the Son of *Iphiclus*, procured for him lighted Brands from the

Mox Erymantheum vis tertia perculit Aprum.
Æripidis quarto tulit aurea cornua cervi.
Stymphalidas pepulit volucres discrimine quinto.
Threiciam sexto spoliavit Amazona Baltheo.
Septima in Augeæ stabulis impensa laboris.
Octava expulso numeratur adorea Tauro.
In Diomedis victor jam nona quadrigis.
Geryone extincto decimam dat Iberia palmam.
Undecimum mala Hesperidum distracta triumphum.
Cerberus extremi suprema est meta laboris.

— The *Cleonian* Lion first he kills,
 With Fire and Sword then *Lerna's* Pest he quells.
 Of the wild Foar he clears th' *Er'mantbean* Fields,
 The Brass-foot Stag with golden Antlers yields.
 He *Stympha* clears of Man-devouring Birds,
 And next the bouncing *Amazon* ungirds:
 The Stables of King *Augeas* he cleans,
 The *Cretan* Bull he vanquishes and chains:
Diomedes's Horses him their Conqu'ror own,
 Then he brings low three-headed *Geryon*;
Hesperian Apples next his Name advance,
 And his last Labour *Cerberus* unchains.
 * Euripid. in *Hercule Infan.*

neighbouring Wood, and with them *Hercules* stanch'd the Blood issuing from the Wounds he made. This seasonable Assistance was not forgotten; for, when *Iolaus* was grown to decrepid Age, *Hercules*,^a by his Prayers, restored to him his Youth again.

III. He bound the wild Boar, whose Fierceness and Bigness were equally admirable, in the Mountain *Erymanthus* of *Arcadia*; and afterwards brought it to *Euristheus*.

IV. He was ordered to bring to *Mycenæ* an Hind, whose Feet were Brass, and Horns Gold. No-body dared to wound her, because she was consecrated to *Diana*; nor could any body out-run her: Yet *Hercules* hunted her a Year on Foot, and caught her, and brought her away on his Shoulders.

V. He partly killed, and partly drove away the Birds called *Stymphalides*, from the Lake *Stymphalus*, which used to feed upon Man's Flesh.

VI. He defeated the Army of the *Amazons*, and took from *Hippolyte*, their Queen, the finest Belt in the World.

VII. He in one Day cleans'd the Stable of *Augeas*, by turning the Course of a River into it. This Stable had never been cleans'd, although three thousand Oxen stabled in it thirty Years. Whence, when we would express a Work of immense Labour and Toil, in proverbial Speech, we call it *Cleansing the Stable of Augeas*.

VIII. He tamed a great Bull, that did innumerable Mischiefs to the Island *Crete*, and brought him bound to *Euristheus*.

IX. He overcame *Diomedes*, the most cruel Tyrant of *Thrace*, who fed his Horses with the Flesh of his Guests. *Hercules* bound him, and threw him to be eaten by those Horses to which the Tyrant expos'd others.

^a Ovid. Metam. l. 9.

X. He overcame in War *Geryon* King of *Spain*, who had three Bodies : We saw him before in Hell. He took likewise his Bay Oxen, who ate Man's Flesh, and brought them into *Italy*, when he had killed the Dragon with seven Heads, and the two-headed Dog, who guarded them.

XI. He killed the Dragon who watched, and then carried away the *Golden Apples* in the Gardens of the *Hesperides*; from whence perhaps he is called ^a *Melivus*, and Apples were offered up in his Sacrifices. When in *Bæotia* no Bull (or Sheep) could be procured at the Time of Sacrifice, they took an Apple, and struck into it four Straws, which represented four Legs, and two others instead of Horns, and again another for a Tail, and offered *Hercules* this Apple instead of a Victim.

XII. Lastly, he was commanded by *Euristheus* to go down into Hell, and bring away from thence the Dog *Cerberus*. This he performed without Delay, and bound the *Three-headed Monster* in a triple Chain; and by Force brought with him up to the Earth the Dog, who strove and resisted in vain. When *Cerberus* saw the Light, he vomited, and from thence the poisonous Herb ^b *Wolf's Bane* sprang. These are the *twelve Labours of Hercules*.

P. Pray, Sir, let me a little interrupt you now, since I have been silent so long. Pray first satisfy these two Scruples. Why could not *Juno*, his Enemy, hinder his Birth? Secondly, I know that many mention more than twelve Labours of *Hercules*.

M. What you call an Interruption, *Palæophilus*, is both seasonable and acceptable to me; because it recalls a Thing to my Memory that I had forgot, and gives me an Occasion of mentioning something which ought not to be omitted: Know, therefore, that *Juno* designed to kill him in his Mother's Womb, or else destroy him

^a Μηλον Græcè significat malum vel pomum.

^b Aconitum.

immediately after his Birth ; and, to perform it, contrived a Plot : But *Alcmena's* Servant, *Galanthis*, prevented it ; for she cheated *Juno*, and told her, that *Alcmena* had brought forth a Son. *Juno* believed her, and, thinking that her Contrivances were ineffectual, she desisted ; and then *Alcmena* brought forth *Hercules*, without Trouble. But the Deceit of *Galanthis* was punished ; for she was turned into a ^a Weasel ; and, because *Galanthis* offended by her Mouth, therefore the Weasel brings forth her Young at her Mouth, with great Pain and Anguish.

As for the *Labours* of *Hercules*, I confess, that they were more than twelve (though these principally were called *Hercules's Labours*.) If you please, we will continue our Account of him thus.

XIII. He vanquished the enormous Giant *Antæus*, the Son of the Earth, who was above sixty-four Cubits high. He was barbarous to all Strangers, for he forced them to wrestle with him, and then choaked them. *Hercules* threw this Giant down thrice, and perceived that he recovered new Strength as oft as he touched the Earth ; wherefore he lifted him in his Arms from the Ground, and pinched and squeezed him till he burst and died.

XIV. *Busiris* the Tyrant used to sacrifice all the Strangers, which he caught, to his Father *Neptune*, till *Hercules* sacrificed both him and his Son upon the same Altar.

XV. He killed the Giants, *Albion* and *Bergion*, who intended to stop his Journey : And when, in the Fight, his Arrows were consumed, so that he wanted Arms, ^b he prayed to *Jupiter*, and obtained from him a Shower of Stones, with which he defeated and put to Flight his Adversaries. This, they say, happened in that Part of *France*, ^c which was anciently called *Gallia Narbonensis* ; which Place is called ^d the *Stony Plain*.

^a Mustela. Græcè γαλήνη dicitur. ^b Cato in Orig. ^c Melis, l. 26. Georg. ^d Campus Lapideus.

XVI. When

XVI. When *Atlas* was weary of his Burden, *Hercules* took the Heavens upon his own Shoulders.

XVII. He overcame the Robber *Cacus*, who spit Fire; and strangled him.

XVIII. He shot the Eagle that devoured the Liver of *Prometheus*, as he lay chained to the Rock.

XIX. He slew *Theodamas*, the Father of *Hylas*, because he denied to give him Victuals: But he took *Hylas* with him, and was very kind to him.

XX. He delivered ^a *Hesione*, Daughter of *Laomedon*, King of *Troy*, from the Whale (to which Sea-Monster she was exposed) in this Manner: He raised on a sudden a Bank in the Place where *Hesione* was to be devoured, and ^b stood armed before it; and when the Whale came seeking his Prey, *Hercules* leaped into his Mouth, and, sliding down into his Belly, he spent three Days in tearing the Monster's Belly; but at length he burst through safe, and lost his Hair. *Laomedon*, after this, broke his Word, and refused to give *Hercules* the Reward he promised; wherefore, he took by Force, and pillaged the City of *Troy*, giving to *Telamon*, who first mounted the Wall, the Lady *Hesione*, as a Part of the Booty.

XXI. He overcame *Achelous*, the Son of *Oceanus* and *Terra* (they fought for *Deianira*, who was betrothed to them both) though *Achelous* first turned himself into a Serpent, then into a Bull: For, plucking one of his Horns off, he obliged him to yield. *Achelous* purchased his Horn again, giving *Amalthea's* Horn in its Stead. The Meaning whereof is this: *Achelous* is a River of *Greece*, whose Course winds like a Serpent; its Stream is so rapid, that it makes Furrows where it flows, and a Noise like the Roaring of a Bull (and indeed it is common, among the Poets, to compare a River to a Bull.) This River divided itself into two

^a Ovid, *Metam.* 11. ^f *Andrætus Tenedi* in *Navig. Prop.*
Streams,

Streams, but *Hercules* with Banks forced it into one Channel, *i. e.* he broke off one of the Horns or Streams. The Lands thus drained became fertile; so that *Hercules* is said to have received the Horn of Plenty.

XXII. *Deianira* was Daughter of *Oeneus*, King of *Ætolia*: *Hercules* carried her to be married, and they were stopped by a River: But the Centaur *Nessus* proffered to carry *Deianira* over upon his Back. *Nessus*, when she was over, endeavoured to ravish her; which *Hercules* observing while he swam, shot him with an Arrow. When *Nessus* was dying, he gave *Deianira* his bloody Coat, and told her, if a Husband wore that Coat, he would never follow unlawful Amours. The credulous Lady long after experimented the Virtue of it, far otherwise than she expected: For *Hercules*, who had surmounted so many and so great Labours, was at length overcome by the Charms of *Omphale* Queen of *Lydia*: He served her, and changed his Club into a Distaff, and his Arrows into a Spindle. His Love also to *Iole*, Daughter of *Eurytus*, King of *Occhalia*, brought on him Destruction. For his Wife *Deianira*, being desirous of turning him from unlawful Amours, sent him *Nessus's* Coat to put on when he went to sacrifice; which drove him into such Distraction, that he burned himself on the Pile he had raised, and was accounted among the Number of the Gods.

C H A P. II.

J A S O N.

JASON, Son of *Æson*, King of *Thessalia* and *Alcimedea*, was an Infant when his Father died, so that his Uncle *Pelias* administered the Government. When he came to Age, he demanded Possession of the Crown: But *Pelias* advised him to go to *Colchis*, under Pretence of

of gaining the *Golden Fleece* thence, but indeed to kill him with the Labour and Danger of the Journey.

P. What *Golden Fleece* was that?

M. It was the Hide of a *Ram*, of a white or a purple Colour, which was given to *Phryxus*, Son of *Athamas* and *Nephele*, by his Mother. *Phryxus* and his Sister *Helle*, fearing the Designs of their Step-Mother *Ino*, got on this *Ram* to save themselves by Flight. But, while they swam over the narrowest Part of *Pontus*, *Helle*, affrighted at the Tossing of the Waves, fell down; whence the Sea was named the *Hellepont*. *Phryxus* was carried over safe, and went to *Æta*, King of *Colchis*, a Country of *Asia*, near the *Pontus*, where he was kindly received, and sacrificed the *Ram* to *Jupiter*, or *Mars*, who afterwards placed it among the Constellations. Only his Hide or *Fleece* was hung up in a Grove sacred to *Mars*. It was called the *Golden Fleece*, because it was of a Golden Colour, and guarded by Bulls, that breathed Fire from their Nostrils, and by a vast and watchful Dragon, as a sacred and Divine Pledge, and as a Thing of the greatest Importance.

P. Did *Jason* carry away that *Fleece*?

M. Yes. He went on board a Ship called *Argo*, from the Builder of that Name; and, chusing forty-nine noble Companions, who, from the Ship, were called *Argonautæ*, (among whom were *Hercules*, *Orpheus*, *Castor* and *Pollux*) in his Voyage he visited *Hypsiphile*, Queen of *Lemnos*, who had Twins by him. Then, after a long Voyage, and many Dangers, he arrived at *Colchis*, and demanded the *Golden Fleece* of King *Æta*, who granted his Request, on Condition that he tamed the Bulls that guarded it, whose Feet were of Brass, and who breathed Fire; and killed the Dragon, and sowed his Teeth in the Ground; and, lastly, destroyed the Soldiers, which sprung from the Ground where these Teeth were sown. *Jason* undertook the Thing on these Conditions, and was delivered from manifest Destruction, by the Assistance of *Medea*, the King's Daughter, who was in Love with

with him. For, observing her Directions, he overcame the Bulls, laid the Dragon asleep, carried away the *Fleece*, and fled by Night, carying *Medea* with him, whom he after married.

P. What did King *Æta* do then?

M. He pursued them; but *Medea*, to stop his Pursuit, tore her Brother *Absyrtus* (who went with her) in Pieces, and scattered his Limbs on the Road. When her Father saw the torn Members of his Son, he stopped to gather them up: So *Jason* and the *Argonautæ* returned to their own Country, where *Medea* by her Charms restored *Jason's* Father, the old decrepid *Æson*, to Youth again; though some say that *Æson* died before their Return. The Daughters of *Pelias* were affected so by this miraculous Cure, that (desiring that their Father might receive the like Benefit) they were easily induced, through mistaken Duty, and unskilful Kindness, to tear their Father in Pieces; foolishly and ridiculously hoping that he, like *Æson*, would become young again. After this *Jason* hated *Medea*, and divorcing himself from her, he married *Creusa*, the Daughter of *Creon*, King of *Corinth*: And *Medea*, to revenge his Perfidiousness, not only murdered the two Children, that she had by him, in his own Sight; but in the next Place, inclosing Fire in a little Box, she sent it to *Creusa*, who opened the Box, and by the Fire, which burst out of it, was burnt, together with the whole Court. After she had done this, the admirable Sorceress flew by Magic Art to *Athens*. Some write, that she was again reconciled to *Jason*. But what has been said is enough for this *Heroe*; let us proceed to another.

C H A P. III.

T H E S E U S.

P. **W**H O were the Parents of *Theseus*?

M. *Æthra* was his Mother, and *Ægeus* King of *Athens* his Father. *Minos* King of *Crete* made War against *Ægeus*, because the *Athenians* had dishonourably and barbarously killed his Son, who carried the Prize in the Games from them all. When he had banished the *Athenians*, he imposed this severe Condition upon them, that they should send seven of the most noble Youths of their Country into *Crete* by Lot every Year. In the fourth Year the Lot fell upon *Theseus*, which mightily grieved and troubled his Father *Ægeus*. *Theseus* went on board a Ship, whose Sails and Tackle were black, and received this Command from his Father: If by the propitious Providence of Heaven he escaped the Dangers, and did return safe unto his own Country again, that then he should change his *black* Sails into *white* ones, that his Father, being assured of his Safety by that Signal, might be sensible of that Happiness as soon as might be.

P. And what was the Event of that Voyage?

M. The Event was fortunate to *Theseus*; but very unfortunate to his Father *Ægeus*: For, when *Theseus* came to *Crete*, he was shut up in the *Labyrinth*; but he slew the *Minotaur*, and escaped out of that inextricable Prison by the Help of *Ariadne*. After this he set Sail for *Athens* in the same mournful Ship in which he came to *Crete*, but forgot to change his Sails, according to the Instructions which his Father had given him; so that, when his Father beheld from a Watch-Tower the Ship returning with *black* Sails, he imagined that his Son was dead, and cast himself head-long into the Sea,

Sea, which was afterwards called ^a the *Ægean* Sea, from his Name and Destiny.

P. Who was that *Ariadne*?

M. She was the Daughter of *Minos*, King of *Crete*. She was violently in Love with *Theseus*, and delivered him ^b out of the *Labyrinth* by the Means of a Thread. She followed him in his Return to the Island of *Naxos*, and there *Theseus* perfidiously and ungratefully left her. But *Bacchus* pitied her miserable Condition, and married her; and gave her a *Crown* that was illuminated with seven Stars, which he had before received from *Venus*. This *Crown* was called *Gnossia Corona*, and *Ariadne* herself was surnamed *Gnossis*, from the City of that Name in *Crete*. After the Death of *Ariadne*, the same was carried among the Stars, and made a Constellation in the Heavens. It was thought that *Diana* caused the Death of *Ariadne*, because she preserved not her Virginity.

P. What great Actions did *Theseus* perform?

M. His Actions were so famous, that they accounted him one of the *Hercules's*. For, 1. He killed the *Minotaur*. 2. He overcame the *Centaurs*. 3. He vanquished the *Thebans*. 4. He defeated the *Amazons*. 5. He went down into Hell; and returned back into the World again.

P. Why did he go down into Hell?

M. He and *Pirithous*, his most intimate Friend, the lawful Son of *Ixion*, which he had by his Wife, agreed never to marry any Woman except *Jupiter's* Daughters. *Theseus* married *Helena*, the Daughter of *Jupiter* and *Leda*, and none of *Jupiter's* Daughters remained on Earth for *Pirithous*; wherefore they both went down into Hell to steal *Proserpine* away from her Husband *Pluto*. As soon as they entered Hell, *Pirithous* was unfortunately torn in Pieces by the Dog *Cerberus*,

^a *Ægeum mare*.

^b Propert. l. 3. Eleg 17.

But *Theseus* came alive into the Palace of *Pluto*, who fettered him, and kept him till *Hercules* was sent into Hell by *Euristheus* to rescue him.

P. And who were those *Amazons* that you mentioned just now?

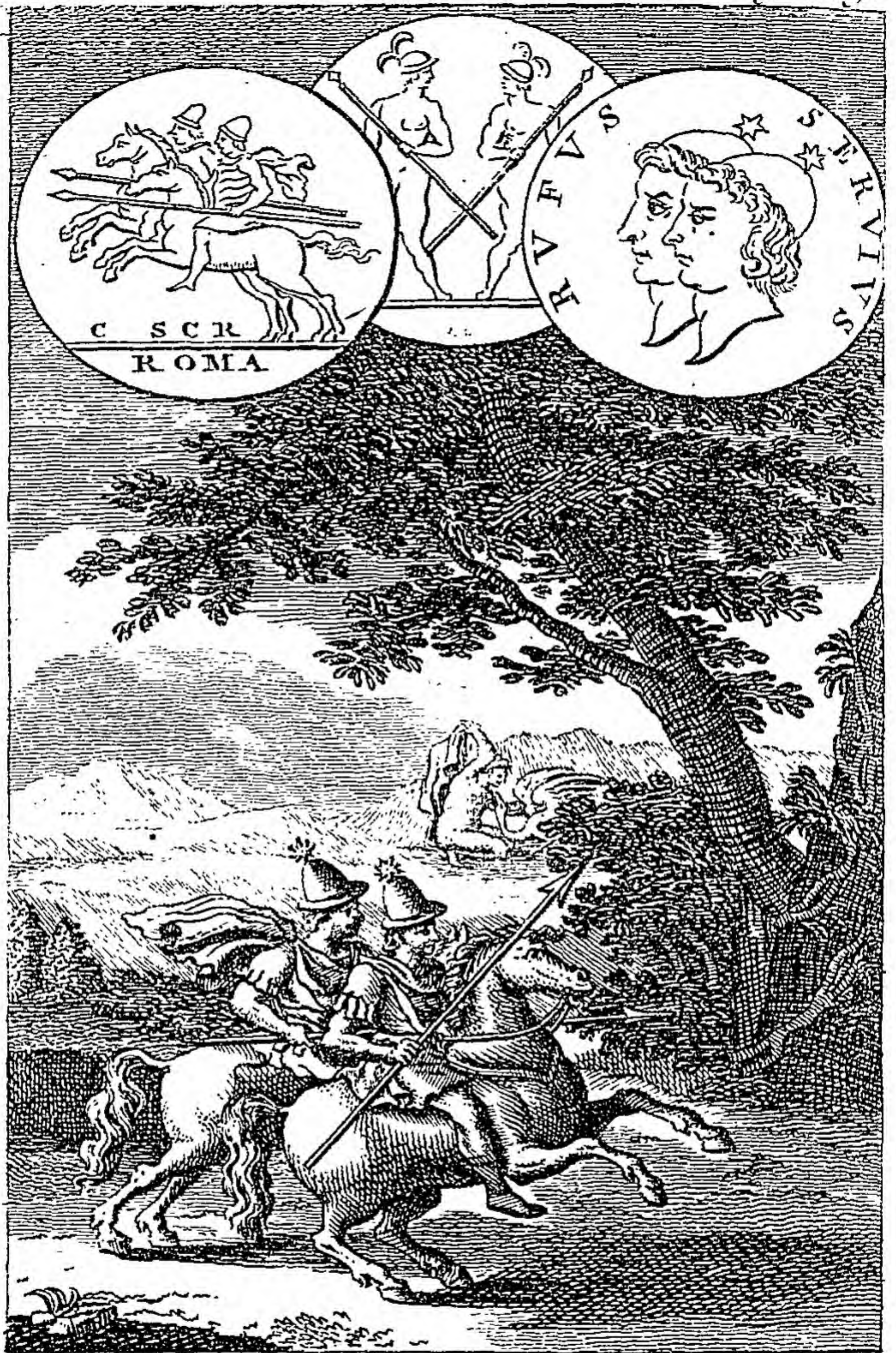
M. They were Women animated with the Souls and Bravery of Men; a *military* Race, inhabiting that Part of *Scythia*, which is washed by the River *Tanais*. They were called *Amazons*,^a either because they cut off one of their Breasts, or^b because they lived together without the Society of Men. They were a Nation of Women; who, that the Country might have Inhabitants, and not be depopulated when the present Race of Women died, admitted the Embraces of the neighbouring Men, and had Children by them: They killed the Boys at their Birth, but brought up the Girls: They cut off their right Breast, that they might more conveniently use their Hands in shooting their Arrows, and brandishing their Weapons against their Enemy. These female Warriors, by their frequent Excursions, became Possessors of a great Part of *Asia*, when *Hercules*, accompanied with *Theseus*, made War upon them, and defeated them; and, taking *Hyppolyte* their Queen Prisoner, gave her in Marriage to *Theseus*.

Theseus had by *Hyppolyte* his Son *Hyppolytus*, who was very beautiful, and mightily addicted to Hunting, and a remarkable Lover of *Chastity*: For, when^c *Phædra*, his Step-Mother (the Daughter of King *Minos*, whom *Theseus* had preferred to her Sister *Ariadne*) solicited him to commit Wickedness, when he was grown a Man, he refused to comply. This Repulse provoked her so much, that, when her Husband returned, she accused him wrongfully, as if he had offered to ravish her. *Theseus* gives Ear to this wicked Woman, and believes her Untruth against his Son *Hyppolytus*, who perceiving

^a Ab *a* privativo Ἐμαζὸς *mamma*.^b vivere.

^c Ovid. in Ep. Phædr.

Ab ἅμα simul & ζῆν



it, fled away in his Chariot. In his Flight he met several monstrous Sea-Calves, which frightened his Horses so that they threw him out of his Seat, his Feet were entangled in the Harness, and he was dragged through the Thickets of a Wood, and torn to Pieces miserably. *Æsculapius* afterwards, at the Request of *Diana*, restored him to Life again. But he however left *Greece*, and came into *Italy*, where changing his Name, he called himself *Virbius*,^a because he had been a Man twice. *Phædra* was gnawn with the Stings of her own Conscience, and hanged herself. And, not long after, *Theſeus*, being banished from his Country, ended an illustrious Life with an obscure Death.

^a Quod vir bis eſſet.

CHAP. IV.

CASTOR and POLLUX.

P. WHO are those two handsome, beautiful, young Men that ride upon white Horses?

M. They are Twin Brothers,^a the Sons of *Jupiter* and *Leda*; their Names are *Castor* and *Pollux*.

P. What *Leda* was that?

M. The Wife of *Tyndarus* King of *Laconia*, whom *Jupiter* loved, but could not succeed in his Amour till he changed himself into a Swan;^b which Swan was afterwards made a Constellation. In this Form he gained the mutual Love of *Leda*, by the Sweetness of his Singing; and flying into her Bosom, as it were, that he might secure himself from the Violence of an Eagle, which pursued him, he enjoyed her, though she was then big with Child by her Husband. *Leda* brought

^a Pind. in Pythag.

^b Manil. 1. Astron.

forth two Eggs which were hatched, and produced the Twin-Brothers which you see.

P. You mean, that one came out of one Egg, and the other out of the other Egg.

M. No; out of the Egg which *Leda* had conceived by *Jupiter*, came *Pollux* and *Helena*, who sprang from divine Seed, and were therefore immortal. But out of the other, which she conceived by *Tyndarus* her Husband, ^a came *Castor* and *Clytemnestra*, who were mortal, because they were begotten by a mortal Father. Yet both *Castor* and *Pollux* are frequently called *Tyndaridæ* by the Poets, as *Helena* is also called *Tyndaris*, from the same King *Tyndarus*.

P. What memorable Actions did *Castor* and *Pollux* do?

M. They both accompanied *Jason*, when he sailed to *Colchis*; and, when he returned from thence, recovered their Sister *Helena* from *Theseus*, who had stolen her, by overcoming the *Athenians* that fought for him, to whom their Clemency and Humanity was so great after the Defeat, that the *Athenians* called them ^b the *Sons of Jupiter*; from whence *white Lambs* were offered upon their Altars.

^c But although they were born both at the same Birth, and, as some think, out of the same Egg, yet their Tempers were different.

P. What End had they?

M. *Castor*, being (as some say) a mortal Person, was killed by *Lynceus*: Whereupon *Pollux* prayed to *Jupiter* to restore him to Life again, and confer an *Immortality* upon him: But this could not be granted. How-

^a 1 Hor. Sat.
Hymn.

^b Διόσκειροι, id est, Jovis filii, Hom. in

^c *Castor gaudet equis: Ovo prognatus eodem,
Pugnis: quot capitum vivunt, totidem in studiorum
Millia.*

As many Men, so many their Delights.

ever, he obtained Leave to divide his Immortality betwixt himself and his Brother *Castor*. And thence it came to pass, ^a that they lived afterwards *by Turns* every other Day, or, as others say, every other Fortnight. After the Death of *Castor*, a Kind of *Pyrrhick*, or *Dance in Armour*, was instituted to his Honour; which was performed by young Men armed, and called ^b *Castor's Dance*.

At length they both were translated into the Heavens, and made a Constellation, which is still called *Gemini*; and when one of them rises, the other sets. Sailors esteem these Stars lucky and prosperous to them, ^c because when the *Argonauts* were driven by a violent Tempest, two lambent Flames settled upon the Heads of *Castor* and *Pollux*, and a Calm immediately ensued; and from thence a Virtue more than human was thought to be lodged in these Youths: But, if only one Flame appeared, they called it *Helena*, and it was esteemed fatal and destructive to Mariners.

There was a famous Temple dedicated to *Castor* and *Pollux* in the *Forum* at *Rome*; for it was believed, that, in the dangerous Battle of the *Romans* with the *Latins*, they assisted the *Romans*, riding upon white Horses.

From hence came that Form of swearing by the Temple of *Castor*, which Women only used, saying, ^d *Æcastor*, whereas, when Men swore, they usually swore by *Hercules*, using the Words, ^e *Hercule, Hercle, Hercules, Mehercules, Mehercule*. But both Men and

^a *Sic fratrem Pollux alterna morte redemit,
Itque reditque viam.*

Virg. *Æn.* 6.

Thus *Pollux*, offering his alternate Life,
Could free his Brother. They did daily go
By Turns aloft, by Turns descend below.

^b Plin. l. 7. c. 5. 7. ap. Nat. Com.

^c Hor. l. 3. Carm.

^d *Æcastor*, & *Ædepol*, id est, per ædem Castoris & Pollucis.

^e Passim apud Terent. Plaut. Cicer. &c.

Women swore by the Temple of *Pollux*, using the Word *Ædepol*, an Oath common to them both.

P. But what became of *Clytemnestra*?

M. *Clytemnestra* was married to *Agamemnon*, whom, after his Return from the Siege of *Troy*, she killed, by the Help of *Ægisthus*, (with whom in the mean Time she lived in Adultery;) she attempted also to kill his Son *Orestes*, which she had done, ^a if his Sister *Electra* had not delivered him at the very Point of Destruction, sending him privately to *Strophius* King of *Phocis*; where, after he had lived twelve Years, he had returned into his own Country, and slew both *Clytemnestra* and *Ægisthus*. He killed also *Pyrrhus* in the Temple of *Apollo*; because he had carried away *Hermione*, the Daughter of *Menelaus*, who was first betrothed to *Orestes*. Wherefore the Furies tormented him, neither could he obtain Deliverance from them, till he had expiated his Wickedness at the Altar of *Diana Taurica*, whither he was conducted by *Pylades* his Friend, his perpetual Companion, and his Partner in all his Dangers; ^b whose Friendship was so close and sacred, that either of them would die for the other.

P. Who was that *Diana Taurica*?

M. The Goddess *Diana*, that was worshipped in *Taurica Chersonesus* or *Cherronesus*, a Peninsula so called from the *Tauri*, an ancient People of *Scythia Europæa*. ^c This Goddess was worshipped with human Victims, the Lives and the Blood of Men were sacrificed to her. When *Orestes* came thither, *Iphigenia* his Sister, the Daughter of *Agamemnon*, was Priestess to *Diana Taurica*; she was made Priestess on the following Occasion.

Agamemnon, King of the *Argivi*, was, by the common Consent of the *Græcians*, appointed General in

^a Sophocl. in *Electr.* Euripid. in *Orest.*
amicitia.

^c Euripid. in *Iphig.* in *Taur.*

^b Cicero de

their Expedition against *Troy*; and, as I said before, after the War was ended, and *Troy* taken, was killed when he returned home by his own Wife *Clytemnestra*. This *Agamemnon* killed a Deer by Chace, in the Country of *Aulis*, which belonged to *Diana*; the Goddess was angry, and caused such a Calm, that for Want of Wind the *Græcian* Ships bound for *Troy* were fixed and immoveable: Hereupon they consulted the Soothsayers, who answered, ^a that they must satisfy the Winds, and *Diana*, with some of the Blood of *Agamemnon*. Wherefore *Ulysses* was forthwith sent to bring away *Iphigenia* the Daughter of *Agamemnon*, from her Mother, by a Trick, under the Pretence of marrying her to *Achilles*. And whilst the young Lady stood at the Altar to be sacrificed, the Goddess pitied her, and substituted a Hind in her Stead, and sent her into *Taurica Chersonesus*; where, by the Order of King *Thyas*, she presided over those Sacrifices of the Goddess, which were solemnized with *human Blood*. And, when *Orestes* was brought thither by the Inhabitants to be sacrificed, he was known and preserved by his Sister. After which *Thyas* was killed, and the Image of *Diana*, which lay hid amongst a *Bundle of Sticks*, was carried away; and from hence *Diana* was called *Fascelis*, from *Fasis*, a *Bundle*.

^a Eurip. in *Iphig.* in *Taur.*

CHAP. V.

P E R S E U S.

Perseus was the Son of *Jupiter*, by *Danae*, the Daughter of *Acrisius*, ^b who was shut by her Father in a very strong Tower, where no Man could

^b Pausan. in *Corinth.*

come

come to her ; because her Father had been told by an *Oracle*, that he should be killed by his own Grand-child. But nothing is impregnable to Love : For, *Jupiter*, by changing himself into a *Shower of Gold*, descended through the Tiles into the Lady's Bosom, (and who would refuse to open it to a Shower of that Value?) and, when he had enjoyed her, he left her with a full Purse and a big Belly. ^a *Horace* tells the Story very ingeniously.

As soon as *Acrisius* had heard that his Daughter had brought forth a Son, he ordered that she and the Infant should be shut up in a Chest, and thrown into the Sea, where a Fisherman found them, and took them out, and presented them to King *Pilumnus* ; who married *Danae*, and brought up her Son whom he called *Persus*.

Persus, when he was a grown Man, received from *Mercury* a Scythe of Adamant, and Wings, which he fixed to his Feet : *Pluto* gave him a Helmet, and *Minerva* a Shield of Brass, so bright, that it reflected the Images of Things, like a Looking-Glass.

^a *Inclusam Danaën turris aenea
Robustæque fores, & vigilum canum
Tristes excubiæ munierant satis
Nocturnis ab adulteris :*

*Si non Acrisium, virginis abditæ
Custodem pavidum, Jupiter & Venus
Risissent : fore enim tutum iter & patens,
Converso in pretium Deo.*

Hor. Carm. l. 3. 16.

Within a brazen Tower immur'd,
By Dogs and Centinels secur'd,
From Midnight Revels and Intrigues of Love,
Fair *Danae* was kept within her Guardian's Pow'r ;
But gentle *Venus* smil'd, and amorous *Jove*
Knew he could soon unlock the Door,
And by his Art successful prove,
Chang'd to a golden Show'r.

First,

First, he ^a delivered *Andromeda*, the Daughter of *Cepheus*, King of *Ethiopia*, when she was bound by the Nymphs to a Rock to be devoured by a Sea-Monster, because her Mother proudly preferred her Beauty to theirs ; and when he had delivered her, he took her to Wife. After which both the Mother *Cassiope*, or *Cassiopeia*, and the Daughter, and the Son-in-Law, were placed amongst the *Celestial Constellations*. His next Expedition was against the *Gorgones*, of whom we have spoken before. He encountered with *Medusa*, their Princess ; Snakes supplied the Place of Hair on her Head. He saw the Image of her Head by the Brightness of his Shield, and by the favourable Assistance of *Pallas* struck it off ; and afterwards fixed it upon a Shield, and, by shewing it, he afterwards turned many Persons into Stone. *Atlas* was turned, by the Sight of it, into the Mountain in *Mauritania* of that Name ; because he rudely refused to entertain *Perseus*. When *Medusa's* Head was cut off, the Horse *Pegasus* sprang from the Blood which was shed on the Ground : He is so called from Πηγή [*Pege*] a Fountain, ^b because he was born near the Fountains of the Sea. This Horse had Wings ; and flying over the Mountain *Helicon*, he struck it with his Hoof, and opened a Fountain, which they called in *Greek Hippocrene* ; and in *Latin, Fons Caballinus* ; that is, the *Horse-Fountain*. But afterwards, while he drank at the Fountain *Pyrene* in *Corinth*, where *Bellerophon* prepared himself for his Expedition against the *Chimera*, he was by him taken and kept.

Bellerophon's first Name was *Hipponous* ; ^c because he first taught the Art of governing Horses with a Bridle. But when he had killed *Bellerus*, a King of *Corinth*, he was afterwards called *Bellerophontes*. This *Bellerophon*, the Son of *Glaucus*, King of *Ephyra*, was

^a Propert. l. 2. Hygin. de signis cœlestibus, l. 2.

^b Strabo, l. 8. ^c Ita dictus ab equis fræno regendis.

equally beautiful and virtuous; he resisted all the Temptations whereby *Sthenobæa*, the Wife of *Prætus*, enticed him to commit Adultery; his Denial provoked her so, that in Revenge she accused the innocent Stranger to her Husband. *Prætus*, however, would not violate the Laws of Hospitality with the Blood of *Bellerophon*; but sent him into *Lycia*, to his Father-in-Law *Jobates*, with Letters, which desired him to punish *Bellerophon* as his Crime deserved. *Jobates* read the Letters, and sent him to fight against the *Solymi*, that he might be killed in Battle: But he easily vanquished them, and in many other Dangers, to which he was exposed, he always came off Conqueror. At last he was sent to kill the *Chimæra*; which he undertook, and performed, when he had procured the Horse *Pegasus*, by the Help of *Neptune*.^a Wherefore *Jobates* admired the Bravery of the Youth, and gave him one of his Daughters to Wife, allotting him also a Part of his Kingdom. *Sthenobæa* killed herself, when she heard this. This happy Success so transported *Bellerophon*, that he endeavoured to fly upon *Pegasus* to Heaven; for which *Jupiter* striking him with Madness, he fell from his Horse into a Field called *Aleius Campus*;^b because in that Place *Bellerophon* wandered up and down blind, to the End of his Life: But *Pegasus* was placed among the Stars. Some say that this was the Occasion of the Fable of the *Chimæra*. There was a famous Pirate, who used to sail in a Ship in whose Prow was painted a Lion, in the Stern of a Dragon, and in the Body of the Ship a Goat described; and this Pirate was killed by *Bellerophon*, in a Long-Boat that was called *Pegasus*. From the Letters which *Bellerophon* carried to *Jobates*,^c comes the Proverb *Bellerophon's Letters*; when any one carries Letters, which he imagines are wrote

^a Homeri *Iliad*. ^b Ab Ἀλεῖω erro. ^c Βελλεροφόντις ἐπιστολὰι, *Bellerophontis Literæ*, usitatus dictæ, *Literæ Uriæ*.
in



in his Favour, when they sent to procure his Ruin. And such Letters are generally called, *The Letters of Uriah*.

C H A P VI.

Æ S C U L A P I U S.

M. **W**H Y are you so silent, *Palæophilus*? What employs your Thoughts so long?

P. I was observing that ^a bearded old Man that leans upon his jointed Cane, and is adorned with a Crown of Laurel, and encompassed about with Dogs. Pray, Sir, tell me his Name, who he is, and what are his Excellencies.

M. It is *Æsculapius*, ^b the God of the Physicians and Physick, and the Son of *Apollo* by the Nymph *Coronis*. He improved the Art of Physick, which was before little understood; and for that Reason they accounted him a God. ^c *Apollo* shot the Nymph his Mother when she was with Child of him; because she admitted the Embraces of another young Man after he had enjoyed her. But he repented after he had killed her, and opened her Body, and took out the Child alive, and delivered him to be educated by the Physician *Chiron*, ^d who taught him his own Art: The Youth made so great a Progress in it, that, because he restored Health to the Sick, and Safety to those, whose Condition was desperate, he was thought to have a Power of recalling the Dead to Life again. Whereupon *Pluto*, the King of Hell, ^e complained to *Jupiter* very much that his Revenue was diminished, and his Subjects taken from him by means of *Æsculapius*; and, at length, by his

^a Lucian. in Jove Trag. ^b Cicero 2 leg. Corn. Celsus.
^c Homer in Hymn. ^d Ovid. 1 Met. ^e Virg. 7. Æn.
Per-

Perſuaſion *Jupiter* killed him with a Stroke of Thunder.

He wears a Crown of Laurel; ^a becauſe that Tree is powerful in curing many Diſeaſes. By the Knots in his Staff is ſignified the Difficulty of the Study of *Phyſick*. He hath Dogs painted about him, and Dogs in his Temple; becauſe many believe that he was born of uncertain Parents, and expoſed, and afterwards nourished by a Bitch. ^b Others ſay, that a Goat, which was purſued by a Dog, gave Suck to the forſaken Infant; and that the Shepherds ſaw a *lambent Flame* playing about his Head, which was the Prognostication of his future Divinity. After that, the *Cyrenians* uſed to offer a Goat to him in the Sacrifices; either becauſe he was nourished by a Goat, as was ſaid, ^c or becauſe a Goat is always in a Fever; and therefore a Goat's Conſtitution is very contrary to Health. ^d *Plato* ſays, that they uſed to ſacrifice Dunghill-cocks to him, which is the moſt vigilant of all Birds; for of all Virtues principally Wakefulneſs is neceſſary to a Phyſician.

P. Where was he particularly worſhipped?

M. At *Epidaurus* ^e firſt, where he was born: Afterwards at *Rome*; becauſe, when he was ſent for thither, he delivered the City from a dreadful Peſtilence. For which Reaſon ^f a Temple was dedicated to him in an Iſland in the Mouth of the *Tiber*, where he was worſhipped under the Form of a great Serpent; for, when the *Romans* came to *Epidaurus* to transport the God from thence, a great Serpent entered into the Ship: and they, believing it to be *Æſculapius*, brought it to *Rome* with them. Others tell the Story thus: When the *Romans* were received by the People of *Epidaurus* with all Kindneſs, and were carried into the Temple

^a Vide Feſtum. ^b Lactant. de falſ. relig. Pauſan in Corinth. ^c Didym. l. 3. apud Nat. Com. ^d In Phædone. ^e Liv. l. 45. & l. 10. Flori Epitome l. 11. ^f Sueton. in Claud. c. 25.

of *Æsculapius*; the Serpent, under whose Image they worshipped that God, went voluntarily into the Ship of the *Romans*.

I can tell you nothing of the Children of *Æsculapius*, except their Names. He had two Sons called *Machaer* and *Podalirius*, both famous Physicians, who followed *Agamemnon*, the General of the *Grecians*, to the *Trojan War*, and were very serviceable amongst the Soldiers. And two Daughters ^a *Hygiæa* or *Sanitas* (though some think this was not his Daughter, but his Wife) and *Jaso*.

P. Is there nothing remarkable concerning his Master *Chiron*?

M. Since you ask, I will tell you, that he was a *Centaur*, and the Son of *Saturn*, and *Phyllyra*; for, when *Saturn* embraced that Nymph, he suddenly changed himself into a Horse, ^b because his Wife *Ops* came in. *Phyllyra* was with Child by him, and brought forth a Creature, in its upper Parts like a Man, in its lower Parts like a Horse, and called it *Chiron*; who, when he grew up, betook himself into the Woods; and there learning the Virtue of Herbs, he became a most excellent Physician: For his Skill in Physick, and for his other Virtues, which were many, he was appointed Tutor to *Achilles*, and taught *Æsculapius* Physick. At last, when he handled *Hercules's* Arrows, one of them, dipped in the poisonous Blood of the *Lernæan Hydra*, fell upon his Foot, and gave him a Wound that was incurable, and Pains that were intolerable; insomuch that he desired to die, but could not; because he was born of two *Immortal* Parents. Therefore at length the Gods translated him into the *Firmament*, where he now remains; for he became a Constellation called *Sagittarius*, which is placed in the *Zodiac*.

^a *Hygiæa* significat sanitatem, & *Jaso* derivatur ab *ἰᾱσθαι* sanare. ^b 2 Virg. Georg. l. 3.

C H A P. VII.

P R O M E T H E U S.

*P*rometheus the Son of *Japetus*, ^a and the Father of *Deucalion*, was the first (as we find in History) that formed a Man out of *Clay*; which he did with such Art and Skill that *Minerva* was amazed, and proffered to procure any thing from Heaven which would any ways compleat his Work. *Prometheus* answered, that he did not know what in Heaven would be useful to him, since he had never seen Heaven. Therefore *Minerva* carried him up to Heaven, and shewed him all that there was to be seen. He observed that the Heat of the Sun would be very useful in animating the Man which he had formed; wherefore he lighted a Stick by the Wheel of the Sun's Chariot, and carried it lighted with him to the Earth. This Theft displeased *Jupiter* so much, that he sent *Pandora* into the World to *Prometheus* with a Box that was filled with all Sorts of Evils. But *Prometheus*, fearing and suspecting the Matter, refused to accept it; but his Brother *Epimetheus* was not so cautious: For he took it and opened it, and all the Evils that were in it flew abroad amongst Mankind. When he perceived what he had done, he immediately shut the Box again, and by good Fortune hindered *Hope* from flying away, which stuck to the Bottom of the Box. You may remember how sweetly ^b *Horace* speaks of this Theft of *Prometheus*.

^a Vide Claud. Panegy. de conf. Hon.

^b *Audax omnia perpeti*

Gens humana ruit per vetitum nefas.

Jupiter punished *Prometheus* in this Manner: He commanded *Mercury* ^a to bind him to the Mountain *Caucasus*; and then he sent an Eagle to him there, which continually gnawed his Liver. Yet some say, ^b that he was not punished, because he stole Fire from Heaven, but because he had made Woman, which, they say, is the most pernicious Creature in the World.

To this *Nicander* adds another Fable. ^c When Mankind had received the Fire of *Prometheus*, some ungratefully discovered this Theft to *Jupiter*, who gave them the Gift of *perpetual Youth*. They put this Gift upon an Afs's Back, that it might be brought to the Earth. The Afs in his Journey was thirsty, and came to a Spring to drink; but a Water-Serpent would not suffer him, unless the Afs would give him the Burden which he carried: The Afs gave it him; and hence it comes to pass, that, when the Serpent is old, he casts his Skin, and seems to grow young again.

Prometheus had been serviceable to *Jupiter* (for he discovered to *Jupiter* his Father *Saturn's* Conspiracy, and prevented the Marriage of *Jupiter* and *Thetis*,

*Audax Iapeti genus
Ignem fraude mala gentibus intulit:
Post ignem æthereæ domo
Subductum, macies & nova febrium
Terris incubuit cohors:
Semotique prius tarda necessitas
Lethi corripuit gradum.*

Hor. Carm. l. 1.

No Pow'r the Pride of Mortals can controul:

Prone to new Crimes, by strong Presumption driv'n
With sacrilegious Hands *Prometheus* stole

Celestial Fire, and bore it down from Heaven:
The fatal Present brought on mortal Race

An Army of Diseases; Death began
With Vigour then to mend his halting Pace,

And found a most compendious Way to Man.

^a Hesiod. in Theogon. ^b Menander Poeta. ^c In Theocr.

Y

which.

which he foresaw would be fatal; wherefore *Jupiter* suffered *Hercules* to shoot the Eagle, and set *Prometheus* at Liberty.

This perhaps is the Meaning of this Fable: *Prometheus* (whose Name is derived ^a from a Word denoting Foresight and Providence) was a very prudent Person: And because he reduced the Men that were before rude and savage, to the Precepts of Humanity, he was feigned from thence to have made Men *out of the Dirt*: And because he was diligent in observing the Motions of the Stars from the Mountain *Caucasus*, therefore they said that he was *chained there*. To which they added, that he *stole Fire from the Gods*, because he invented the Way of striking Fire out of the Flint; or was the first that discovered the Nature of *Lightning*. And lastly, because he applied his Mind to his Study with great Care and Sollicitude, ^b therefore they imagined an *Eagle preying upon his Liver* continually.

P. You said just now, that he was the Son of *Deucalion*; did you mean him who repaired the Race of Mankind, which was almost extinct?

M. Yes, I mean the same *Deucalion*. When he reigned in *Thessaly* there was so great a Deluge, that the whole Earth was overflowed by it, and all Mankind entirely destroyed, excepting only *Deucalion* and *Pyrrha* his Wife. Those two were carried in a Ship upon the Mountain *Parnassus*; and when the Waters were abated, they consulted the Oracle of *Themis*, to know by what Means Mankind should again be restored. The Oracle answered, that Mankind would be restored, *If they cast the Bones of their Great Mother behind them*. By *Magna Mater* the Oracle meant the *Earth*, and by her *Bones*, the *Stones*: Wherefore casting the Stones be-

^a Ἀπὸ τῆς προνοίας, id est, Providentiâ, Pausan. in Eliac.

^b Apol. l. 3.

hind their Back, a prodigious Miracle ensued; ^a for those Stones that were thrown by *Deucalion* became Men, and those that were thrown by *Pyrrha* became Women. The Occasion of which Fable was this: *Deucalion* and his Wife were very pious, and by the Example of their Lives, and the Sanctity of their Manners, they softened the Men and Women, who before were fierce and hard like Stones, into such Gentleness and Mildness, that they observed the Rules of civil Society and good Behaviour.

^a ————— *Saxa*
Missa viri manibus faciem traxere virorum:
Et de fœminea reparata est fœmina jactu.
Inde genus durum sumus, —————
Et documenta damus quâ finis origine nati. Ov. Met. l. 1.
 ————— And of the Stones
 Those thrown by Men the Form of Man endue;
 And those were Women which the Woman threw;
 Hence we a hardy Race, inur'd to Pain;
 Our Actions our Original explain.

C H A P. VIII.

A T L A S.

P. **W**HO is he that sustains the Heavens upon his Shoulders?

M. It is *Atlas*, King of *Mauritania*, the Son of *Japetus*, and Brother of *Prometheus*; who was forewarned by an Oracle, that he should be almost ruined by one of the Sons of *Jupiter*, and therefore resolved to give Entertainment to no Stranger at all. At last *Perseus* (who was begotten by *Jupiter*) travelled by Chance through *Atlas's* Dominions, and designed, in Civility, to visit him. But the King excluded him the Court,

which Inhumanity provoked him so much, that putting his Shield which he carried with him before the Eyes of *Atlas*, and shewing him the Head of *Medusa*, he turned him into the Mountain of his own Name; which is of so great Height, that it is believed to touch the^a Heavens. *Virgil* makes mention of him^b in the Fourth Book of his *Æneids*.

The Reason why the Poets feigned that *Atlas* sustained the Heavens on his Shoulders, was this: *Atlas* was a very famous Astronomer, and the first Person that understood and taught the Doctrine of the Sphere; and on the same Account the Poet tells us, that his Daughters were turned into Stars.

P. How many Daughters had he, and what were their Names?

M. By his Wife *Pleione*^c he had seven Daughters, whose Names were *Electra*, *Halcyone*, *Celæno*, *Maia*, *Asterope*, *Taygete*, and *Merope*, and were called by one common Name, *Pleiades*: And, by his Wife *Æthra*,^d he had seven other Daughters, and their Names were *Ambrosia*, *Endora*, *Pasithœ*, *Coronis*, *Plexaris*, *Pytho*, and *Tyche*. These were called by one common Name, *Hyades*.

^a Herodotus in Melpomene.

^b — *Jamque volans apicem & latera ardua cernit
Atlantis duri, cœlumque vertice fulcit:*

Atlantis cinctum assidue cui nubibus atris

Pinifcrum caput, & vento pulsatur & imbrî:

Nix humeros infusa tegit; tum flumina mento

Præcipitant senis, & glacie riget horrida barba.

Now sees the Top of *Atlas*, as he flies,

Whose brawny Back supports the starry Skies:

Atlas, whose Head, with Piny Forests crown'd,

Is beaten by the Winds, with foggy Vapours bound:

Snows hide his Shoulders; from beneath his Chin

The Founts of rolling Streams their Race begin.

^c Ovid. *Fastorum* 5.

^d Aratus in *Astron.*

P. Why were these latter Daughters called *Hyades*?

M. From ^a a Word which in the *Greek* Language signifies to *rain*, because, when they rise or set, they cause great Rain; and therefore the *Latins* called them ^b *Suculæ* (that is, *Swine*) because the continual Rain, that they cause, makes the Road so muddy, that they seem to delight in Dirt, like Swine. ^c Others derive their Names from *Hyas* their Brother, who was devoured by a Lion: His Sisters were so immoderately afflicted and grieved at his Death, that *Jupiter* in Compassion changed them into seven Stars, which appear in the Head of *Taurus*. And they are justly called *Hyades*, ^d because Showers of Tears flow from their Eyes to this Day.

P. Why were the Daughters first mentioned called *Pleiades*?

M. Their Name is derived from a *Greek* Word signifying ^e *Sailing*. For, when these Stars arise, they portend good Weather to Navigators. Because they rise in ^f the Spring-time, the *Romans* call them *Vergiliæ*: Although others think that they are called *Pleiades* ^g from their Number, because they never appear single, but all together, except *Merope*, who is scarce ever seen, for she is ashamed that she married *Sisyphus*, a mortal Man, when all the rest of the Sisters married Gods. ^h Others call this obscure Star *Electra*, because she held her Hand before her Eyes, and would not look upon the Destruction of *Troy*; as the *Hyades* were placed

^a Ἀπὸ τῆ ὕεως, id est, pluere.

Navigata quas Hyades Graeci ab imbre vocat.

From Rain the Sailors call them *Hyades*.

^b *Suculæ*, quemadmodum eas Graeci vocant ὕες, id est, fues. Aulus Gell. l. 13. c. 9. ^c Euripid. in Jove. ^d Hesiodus in Theog. ^e Ἀπὸ τῆ πλείων, à navigando; commodum enim tempus navigationi ostendunt. ^f *Vergiliæ* dicuntur à verno tempore quo exoriuntur. ^g Quasi πλείονες, hoc est, plures, quòd nunquam singule apparent, sed omnes simul.

^h Ovid. Fast. 4.

among the Stars, because they bewailed immoderately the Death of their Brother *Hyas*, so the *Plciades* were translated into Heaven, because they incessantly lamented the hard Fate of their Father *Atlas*, who was converted into a Mountain. But let us speak a little about their Uncle *Hesperus*.

Hesperus was the Brother of *Atlas*, and, because he lived some Time in *Italy*, that Country was called anciently *Hesperia* from him. He frequently went up to the Top of the Mountain *Atlas* to view the Stars: At last he went up and came down from the Mountain no more. This made the People imagine that he was carried up into Heaven, whereupon they worshipped him as a God; and called a very bright Star, from his Name *Hesperus*, *Hesper*, *Hesperugo*, *Vesper*, and *Vesperugo*, which is called the Evening Star, which sets after the Sun: But, when it rises before the Sun, it is called $\phi\omega\sigma\phi\acute{o\rho\omicron\varsigma$, [*Phosphorus*] or *Lucifer*; that is the Morning Star. Farther, this *Hesperus* had three Daughters, *Egle*, *Prethusa*, and *Hesperethusa*; who, in general, were called the *Hesperides*. And it was said, that, in their Gardens, Trees were planted that bore golden Fruit: These Trees were guarded by a watchful Dragon, which *Hercules* killed, and carried away the golden Apples. Hence the Phrase, ^a To give some of the Apples of the *Hesperides*, that is, to give a great and splendid Gift.

^a Μῆλα Ἑσπεριδῶν δωρεῖσθαι, id est, mala Hesperidum largiri.

C H A P. IX.

O R P H E U S *and* A M P H I O N.

YOU see these two are drawn in the same Manner, and almost in the same Colours, because they both excelled in the same Art, namely, in Musick; in which they were so skilful, that by playing on the Harp they moved not only Men, but Beasts, and the very Stones themselves.

Orpheus, the Son of *Apollo*, by *Calliope* the Muse, with the Harp that he received from his Father played and sang so sweetly, that he tamed wild Beasts, stayed the Course of Rivers, and made whole Woods follow him.^a He descended with the same Harp into *Hell*, to recover from *Pluto* and *Proserpine* his Wife *Eurydice*, who had been killed by a Serpent, when she fled from the Violence of *Aristeus*. And here he so charmed both the King and Queen with the Sweetness of his Musick, that they permitted his Wife to return to Life again upon this Condition, that he should not look upon her till they were both arrived upon the Earth: But so impatient and eager was the Love of *Orpheus*, that he could not perform the Condition: Wherefore she was taken back into *Hell* again. Hereupon *Orpheus* resolved for the future to live a Widower; and with his Example alienated the Minds of many others from the Love of Women. This so provoked the *Mænades* and *Bacchæ*, that they tore him in Pieces: Though others assign another Reason of his Death, which is this; the Women, by the Instigation of *Venus*, were so inflamed with the Love of him, that striving to run into his Embraces, and quarrelling with one another, which should have him, they tore him in Pieces. His Bones

^a Apoll. l. 1. Argo.

were afterwards gathered by the *Muses*, and reposed in a Sepulchre, not without Tears; and this Harp was made the Constellation of *Lyra*.

Amphion was the Son of *Jupiter* by *Antiope*. He received his Lute and Harp from *Mercury*; and ^a with the Sound thereof moved the Stones so regularly, that they composed the Walls of the City of *Thebes*.

The Occasion of which Fable was this: *Orpheus* and *Amphion* were both Men so eloquent, that they persuaded them who lived a wild and savage Life before to embrace the Rules and Manners of Civil Society.

Arion is a proper Companion for these two *Musicians*; and I admire that his Image is not in this Place. For he was a *Lyrick* Poet of *Methymna* in the Island of *Lesbos*, and gained immense Riches by his Art. ^b When he was travelling from *Lesbos* into *Italy*, his Companions attempted to rob him of his Wealth. But having intreated the Seamen to suffer him to play on his Harp before they cast him into the Sea, ^c he played so sweetly that, when he had cast himself into the Sea, a *Dolphin*, drawn thither by the Sweetness of his Musick, received him on his Back, ^d and carried him to *Tenedos*. The *Dolphin* for his Kindness was carried into Heaven and made a Constellation.

^a *Dictus est Amphion, Thebanæ conditor urbis,
Saxa movere sono testudinis, et prece blanda
Ducere quo vellet.* Hor. de Arte Poet.

Amphion too, as a Story goes, could call
Obedient Stones to make the *Theban* Wall.
He led them as he pleas'd: The Rocks obey'd,
And danc'd in Order to the Tunes he play'd.

^b *Pauf. in Fœotic.* ^c *Herod. in Clio.*

^d *Ille sedet, citharamque tenet, pretiumque vehendi
Cantat, et æquoreas carmine mulcet aquas.* Ov. Fast. 2.

He on his crouching Back sits all at Ease,
With Harp in Hand, by which he calms the Seas,
And for his Passage with a Song he pays.

C H A P.

C H A P. X.

A C H I L L E S.

*A*chilles was the Son of *Peleus* by *Thetis*. His Mother plunged him in the *Stygian Waters* when he was an Infant; which made his whole Body ever after invulnerable, excepting that Part of his Foot by which he was held when he was washed. Others say, that *Thetis* hid him in the Night under a Fire, ^a after she had anointed him in the Day with *Ambrosia*; whence at first he was called *Pyrifous*, because he escaped safe from the Fire; and afterwards *Achilles*, ^b because he had but one Lip, for he licked the *Ambrosia* from his other Lip, so that the Fire had Power to burn it off. Others again report, ^c that he was brought up by *Chiron* the Centaur; and fed, instead of Milk, with the Entrails of Lions, and the Marrow of Boars and Bears; so that by that Means he received immense Greatness of Soul, and mighty Strength of Body. From him those, who greatly excelled in Strength, were called *Achilles*; ^d and an Argument is called *Achilleum*, when no Objection can weaken or disprove it.

Thetis, his Mother, had heard from an Oracle, that he should be killed in the Expedition against *Troy*. On the other Hand, *Calchas* the Diviner had declared, that *Troy* could not be taken without him. By the Cunning of *Ulysses* he was forced to go: For when his Mother *Thetis* hid him in a Boarding-School (in *Gyneceæo*) in the Island *Scyros* (one of the *Cyclades*) in the Habit of a Virgin, among the Daughters of King *Lycomedes*, *Ulysses* discovered the Trick: For, he went thither in

^a Apoll. 4. Argon. ^b Ab æ priv, & χείλος, labrum; quasi sine labro. ^c Apoll. 1. 3. Eurip. in Iphig. ^d Cell. l. 2. c. 11.

the Disguise of a Merchant, and brought with him several Goods to sell: The King's Daughters, as in the Temper of Women, began to view and handle curiously the Bracelets, the Glasses, the Necklaces, and such-like Women's Ornaments. But *Achilles*, on the contrary, laid hold of the Targets, and fitted the Helmets to his Head, and brandished the Swords and placed them to his Side. Thus *Ulysses* plainly discovered *Achilles* from the Virgins, and compelled him to go to the War, after that *Vulcan*, by *Thetis's* Intreaty, had given him impenetrable Armour. *Achilles* at *Troy* killed *Hector* the Son of *Priamus*, and was killed himself by *Paris*, by a Trick of *Polyxena*.

^a And all the Nymphs and Muses are said to have lamented his Death.

This *Polyxena* was the Daughter of *Priamus* King of *Troy*, a Virgin of extraordinary Beauty: *Achilles*, by Chance, saw her upon the Walls of the City, and fell in Love with her, and desired to marry her: *Priamus* consented: They met in the Temple of *Apollo* to solemnize the Marriage; where *Paris*, the Brother of *Hector*, coming in privately, and lurking behind *Apollo's* Image, shot *Achilles* suddenly with an Arrow, in that Part of his Foot in which only he was vulnerable. After this *Troy* was taken, and the Ghost of *Achilles* demanded Satisfaction for the Murder, and the *Grecians* appeased him by offering the Blood of *Polyxena*.

^a Lycophron. in Alexand.

C H A P. XI.

U L Y S S E S.

*U*lysses was so named, because when his Mother was travelling, as some say, in the Island of *Ithaca*, as others say, *Bœotia*, she fell down on the ^a Road, and brought him into the World. He was the Son of *Laertes* and *Anticlea*. His Wife was *Penelope*, a Lady highly famed for her Prudence and Virtue. He was unwilling that the *Trojan* War should part him and his dear Wife; wherefore, to avoid the Expedition, he pretended to be mad, joining different Beasts to the same Plough, and sowing the Furrows with Salt. But this Pretence was detected by *Palamedes*, who threw his Infant Son into the Furrow, whilst *Ulysses* was ploughing, to see whether *Ulysses* would suffer the Plough-share to wound him or no. When he came where his Son lay, he turned the Plough another Way, for fear lest he should hurt him: And from hence he discovered that he was not a Madman, and compelled him to go to the War, where he was mightily serviceable to the *Grecians*; for he was almost the sole Occasion of taking the Town, since he removed the fatal Obstacles which hindered it from being taken. For he brought *Achilles* (as I said) to the War, out of his Retreat. He obtained the Arrows of *Hercules* from *Philoctetês*, and brought them against *Troy*. He brought away the Ashes of *Laomedon*, which were preserved upon the Gate *Scœa* in *Troy*. He stole the *Palladium* from the same City. He killed *Rhæsus*, King of *Thrace*, and took his Horses, before they had taken the Water of the River *Xanthus*. In which Things the Destiny of *Troy* was wrapped up.

^a Græcè ὁδὸς στέυς, ab ὁδῷ via; quòd in ipsâ viâ ejus mater iter faciens lapsa illum peperit. Vide Nat. Com. & Homerum in *Odyss.*

For, if the *Trojans* had preserved them, the Town could never have been conquered.

Afterwards he contended with *Ajax* (the Son of *Telamon* and *Hesione*, who was the stoutest of all the *Grecians* except *Achilles*) before Judges, for the Arms of *Achilles*. The Judges were persuaded by the Eloquence of *Ulysses*, and gave Sentence in his Favour, and assigned the Arms to him. This Disappointment made *Ajax* mad, whereupon he killed himself, and his Blood was turned into the *Violet*.

When *Ulysses* departed from *Troy* to return Home, he sailed backwards and forwards twenty Years; for contrary Winds and ill Weather hindered him from coming Home. In which Time, 1. He put out the Eye of *Polyphemus* with a Fire-brand; and sailing from thence to *Æolia*, he obtained from *Æolus* all the Winds which were contrary to him, and put them into leathern Bags. His Companions believing that the Bags were filled with Money, and not with Wind, intended to rob him; wherefore, when they came almost to *Ithaca*, they untied the Bags, and the Wind gushed out, and blew him back to *Æolia* again. 2. When *Circe* had turned his Companions into Beasts, he first fortified himself against her Charms with the Antidote that *Mercury* had given him, and then ran into her Cave with his Sword drawn, and forced her to restore his Companions their former Shapes again. After which *Circe* and he were reconciled, and he had by her *Telegonus*. 3. He went down into Hell, to know his future Fortune from the Prophet *Tiresias*. 4. When he sailed to the Islands of the *Syrrens*, he stopped the Ears of his Companions, and bound himself with strong Ropes to the Ship's Mast; whereby he avoided the dangerous Snares into which, by their charming Voice, they led Men. And lastly, after his Ship was broken, and wrecked by the Waves, he escaped by swimming, and came naked and alone to the Port of *Phœacia*, where *Naustica*, the Daughter of King *Alcinous*, found him hid among the young Trees, and entertained him civilly;

civilly ; and when his Companions were found, and the Ship refitted, he was sent asleep into *Ithaca*, where *Pallas* awaked him, and advised him to put on the Habit of a Beggar. Then he went to his Neat-herds, where he found his Son *Telemachus* ; and from thence he went Home in a Disguise. Where, after he had received several Affronts from the Wooers of *Penelope*, by the Assistance of the Neat-herds, and his Son, to whom he discovered himself, he set upon them, and killed them every one ; and then received his *Penelope*.

Penelope, the Daughter of *Icarus*, was a rare and perfect Example of Chastity. For, though it was generally thought that her Husband *Ulysses* was dead, since he had been absent from her twenty Years ; neither the Desires of her Parents, nor the Sollicitations of her Lovers, could prevail with her to marry another Man, and to violate the Promises of Constancy, which she gave to her Husband when he departed. For, when many Noblemen courted her, and even threatened her with Ruin unless she declared which of them should marry her, she desired that the Choice might be deferred till she had finished that Needle-work about which she was then employed : But, undoing by Night what she had worked by Day, she delayed them till *Ulysses* returned and killed them all. Hence came the Proverb ^a to *weave* *Penelope's Web* ; that is, to labour in vain, when one Hand destroys what the other has wrought.

^a *Penelope's telam texere*, id est, inanem operam sumere. Vid. *Erasm. Adag.*

C H A P. XII.

O R I O N.

P. **W**HAT was the Birth of *Orion*?

M. Modesty will hardly let me tell you : However I will conceal nothing from you. They say that he was born from the Urine of *Jupiter*, *Neptune*, and *Mercury* : For when they travelled together, they were benighted, and forced to lodge in a poor Man's Cottage, whose Name was *Hircus*. He entertained them as handsomely as the Meanness of his Condition would suffer. Their Entertainment pleased them so, that they promised to grant whatever he asked. He said, that he promised his Wife, when she died, never to marry again, and yet, that he extremely desired to have a Son. This pious Desire pleased the Gods, and they consented to his Request, and moistened the Hide of an Ox (with which they were entertained) with their *Urine*, commanding him to bury it ten Months : After which he digged it up, and found in it a new-born Child, which, from this Occasion, he called *Urion*, or *Orion*.

Orion, when young, was a constant Companion of *Diana* : But because his Love to the Goddess exceeded the Bounds of Modesty, or because, as some say, he extolled the Strength of his own Body very indecently, and boasted that he could out-run and subdue the wildest and fiercest Beasts, his Arrogance grievously displeased the *Earth* ; wherefore she sent a Scorpion which killed him. He was afterwards carried to the Heavens, and there made a *Constellation* ; which is thought to predict foul Weather when it does not appear, and fair when it is visible ; whence the Poets call him ^a *tempestuous* or *stormy Orion*.

^a Nimbosus Orion. Virg. *Æn.* nam. *ὀρέω* significat *turbo*, *moveo*, unde etiam ipse nomen sumpsisse à nonnullis judicatur.

C H A P. XII.

O R I O N.

P. **W**HAT was the Birth of *Orion*?

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^a Nimbosus Orion. Virg. *Æn.* nam. *ὀρέω* significat *turbo*, *moveo*, unde etiam ipse nomen sumpsisse à nonnullis judicatur.



C H A P. XIII.

OSIRIS, APIS, and SERAPIS.

THESE are the three different Names of one and the same God, therefore they are not to be separated in our Discourse.

Osiris was the Son of *Jupiter*, by *Niobe*, the Daughter of *Phoroneus*. He was King of the *Argives* many Years : But he was stirred up, by the Desire of Glory, to leave his Kingdom to his Brother *Ægialus* ; wherefore he sailed into *Egypt*, to seek a new Name, and new Kingdoms there. The *Egyptians* were not so much overcome by his Arms, as obliged to him by his Courtesies and great Kindness towards them. After which he married *Io*, the Daughter of *Inachus*, whom *Jupiter* formerly turned into a Cow, as we said above : But, when by her Distraction she was driven into *Egypt*, her former Shape was again restored, and she married *Osiris*, and instructed the *Egyptians* in *Letters* : Wherefore, both she and her Husband attained to divine Honours, and were thought immortal by that People. But *Osiris* shewed that he was mortal ; for he was killed by his Brother *Typhon*. *Io* (afterwards called *Isis*) sought him a great while ; and when she had found him at last in a Chest, she laid him in a Monument in an Island near to *Memphis*, which Island is encompassed by that sad and fatal Lake, the *Styx*. And because when she sought him she had used Dogs, who by their excellent Vertue of Smelling might discover where he was hid, thence the ancient Custom came, ^a that Dogs went first in an anniversary Procession in Honour of *Isis*. And the People carefully and religiously worshipped a God with

^a Ex. Gyr. Syntagm. 9.

^a Dog's

a Dog's Head; called *Anubis*; which God the Poets commonly call, ^a *Barker*, a God half a Dog, a Dog half a ^b *Man*. He is also called ^c *Hermanubis*; because his Sagacity is so great, that some think him to be the same with *Mercury*. But let us return to *Osiris* and *Isis*.

After the Body of *Osiris* was interred, there appeared to the *Egyptians* a stately beautiful *Ox*: The *Egyptians* thought that it was *Osiris*, wherefore they worshipped it, and called it *Apis*, which in the *Egyptian* Language signifies an *Ox*. But because his Body, after his Death, was found shut up in a ^d *Chest*, he was afterwards from thence called *Sorapis*; and by the Change of a Letter, *Serapis*; as we shall see more clearly and particularly by and by, when I have observed what *Plutarch* says, that *Osiris* was thought to be the *Sun*. His Name comes from *Os*, which in the *Egyptian* Language signifies *much*, and *Iris* an *Eye*; and his Image was a *Sceptre*, in the Top of which was placed an *Eye*. So that *Osiris* signifies the same as πολυοφθαλμος [*Polyophthalmos*] *many-eyed*, which agrees very well to the *Sun*, who seems to have so many *Eyes* as he hath Rays, by which he sees, and makes all Things visible.

Some say that *Isis* is *Pallas*, others *Terra*, others *Ceres*, and many the *Moon*; for she is painted sometimes ^e horned, as the *Moon* appears in the Increase, and wears black Garments, because the *Moon* shines in the Night. In her Right-hand she held a Cymbal, and in her Left a Bucket. Her Head was crowned with the

^a Latratorem, semicanem Deum, Virg. *Æn.* 8. ^b Semi-hominem canem. Ovid. *Metam.* 9. Lucan. seduli. ^c Plut. in *Osiride*. Serv. in *Æn.* 8. ^d Ζορός significat arcam, in qua inventum est illius corpus inclusum. ^e Κεραοφόρος, id est, cornigera affingebatur, ad Lunæ crescentis similitudinem, & μελανόστολος, nigris vestibus induta, quòd luna luceat in tenebris. Vide Servium. *Æn.* 8.

Feathers of a *Vulture*; for, among the *Egyptians*, that Bird is sacred to *Juno*; and therefore they adorned the Tops of their Porches with the Feathers of a *Vulture*. The Priests of *Isis*, called after her own Name *Isiaci*,^a abstained from the Flesh of *Swine* and *Sheep*; they used no ^b Salt to their Meat, lest they should violate their Chastity. ^c They shaved their Heads, ^d they wore *Paper Shoes*, and a ^e *Linen Vest*, because *Isis* first taught the Use of *Flax*; from whence she is called ^f *Linigera*, and also ^g *Inachis*, from *Inachus*, her Father. By the Name of *Isis* is usually understood *Wisdom*. And accordingly, ^h upon the Pavement of the Temple, there was this Inscription: *I am every Thing that hath been, and is, and shall be, nor hath any Mortal opened my Veil.*

By the Means of this *Isis*, ⁱ *Iphis*, a young Virgin of *Crete*, the Daugher of *Lygdus* and *Telethusa*, was changed into a Man. For when *Lygdus* went a Journey he commanded his Wife, who was then big with Child, if she brought a Daughter, that she should not educate her, but leave her exposed in the Fields to perish by Want. *Telethusa* brought forth, indeed, a Daughter, but was very unwilling to lose her Child; therefore she dressed it in a Boy's Habit, and called it *Iphis*, which is a common Name to Boys and Girls. The Father returned from his Journey, and believed both his Wife and his Daughter, who personated a Son: And, as soon as she was marriageable, her Father, who still thought that she was a Man, married

^a *Ælian. lib. de anim. Herodot. l. 2. c. 10.* ^b *Plut. symp. 5.* ^c *Cœl. Rhodigin. 5. c. 12.* ^d *Herodot. l. 1.* ^e *Claud. 4. Hon. conf.* ^f *Ovid. de Ponto El. 1.* ^g *Propert. l. 1. & 2.* ^h *Ἐγὼ εἰμὶ πᾶν τὸ γεγονός, καὶ ὄν, καὶ ἐσόμενον; καὶ τὸ ἐμὸν πέπλον εἰδείς τῶν θνητῶν ἀπεκάλυψεν.* *Ego sum quicquid fuit, est, erit; nec meum quisquam mortalium Peplum retexit.* *Plut. in Iside.* ⁱ *Ovid. Metam. l. 9.*

her to the beautiful *Ianthe*. They went to the Temple to celebrate the Marriage. The Mother was mightily concerned; and, as they were going, she begged the favourable Assistance of *Isis*, who heard her Prayers, and changed the Virgin *Iphis* into a most beautiful young Man. Now let us come to *Serapis* and *Apis* again.

Though *Serapis*, of whose Name we gave the *Ety-mology* before, was the God of the *Egyptians*, yet he was worshipped at *Greece*,^a and especially at *Athens*,^b and also at *Rome*. Amongst different Nations he had different Names; for he was called sometimes^c *Jupiter Ammon*, sometimes *Pluto*,^c *Bacchus*, *Æsculapius*, and sometimes *Osiris*. His Name was reckoned abominable by the *Grecians*; ^d for all Names of seven Letters, *ἑπταγράμματα* [*Heptagrammata*] are by them esteemed infamous. Some say, that *Ptolemy*, the Son of *Lagus*, procured the *Effigies* of him at *Pontus*, from the King of *Sinope*, and dedicated a magnificent Temple to him at *Alexandria*. *Eusebius* calls him the^e *Prince of Evil Dæmons*. A *Flasket* was placed^f upon his Head; and near him lay a Creature with three Heads; a Dog's on the Right-side, a Wolf's on the Left-side, and a Lion's Head in the Middle. A *Snake* with his Fold encompassed them, whose Head hung down unto the God's Right Hand, with which he bridled the terrible Monster. There was besides, in almost all the Temples where *Serapis* and *Isis* were worshipped, an Image which pressed its Lips with its Finger. *Varro* says, the Meaning of this was, that no one should dare to say that these Gods had been Men formerly; and the Laws inflicted Death upon him that said that *Serapis* was once a mortal Man.

^a Pausan. in Attic. ^b Publ. Victor. ^c Tacitus, l. 20. Plat. de Osiride. ^d Porphyrius. ^e Præp. Evangelica, lib. 4. ^f Macrobian. in Saturnal.

Apis, of whom we spake something above, ^a was King of the *Argivi*, and being transported from thence into *Egypt*, he became *Serapis*, or the greatest of all the Gods of *Egypt*: After the Death of *Serapis*, the Ox, that we mentioned a little before, succeeded in his Place. ^b *Pliny* describes the Form and Quality of this Ox, thus: An Ox, says he, in *Egypt*, is worshipped as a God. They call him *Apis*. He is thus marked; there is a white shining Spot upon his Right-side, Horns like the *Moon* in its Increase, and a *Node* under its Tongue, which they call *Cantharis*. His Body, ^c says *Herodotus*, was all black: In his Forehead he had a white, square, shining Figure; the Effigies of an Eagle in his Back; and, besides that *Cantharis* in his Mouth, he had Hair of two Sorts in his Tail. But *Pliny* goes on: If he lives beyond an appointed Period of Time, they drown him in the Priests Fountain; then the Priests shave their Heads, and mourn and lament, and seek another to substitute in his Room. When they have found one, he is brought by the Priests to Memphis. He hath two Chapels, which they call Chambers, which are the Oracles of the People. In one of which he foretels Good, in the other Ill. He gives Answer in private, and takes Meat from them that consult him. He refused Meat from the Hand of Germanicus Cæsar, who died not long after. He acts, for the most part, in secret: But when he pleases to appear publickly, the Officers go before and clear the Way; and a Flock of Boys attend him, singing Verses to his Honour. He seems to understand Things, and to expect Worship. Once a Year a Cow is shewn unto him, who hath her Marks (though different from his;) and this Cow is always both found and killed the same Day. So far *Pliny*. To which *Ælian* adds, That the Cow that conceives *Apis*, conceives him not

^a August. de Civitate Dei, lib. 18.
l. 8. c. 40.

^c Herodot. lib. 3.

^b Plin. Hist. Nat.

by a Bull, but by Lightning. ^a *Cambyfes*, King of *Assyria*, gave no Credit to these Trifles; and struck *Apis* in the Thigh with his Sword, to shew, by the Wounds bleeding, that he was no God: But his Sacrilege did not pass (as they pretend) unpunished.

^a *Epiphan. ap. Syr.*







A N

A P P E N D I X

Concerning the GODDESSES *that make*
the GODS.



HOSE Goddesses (whose Images are small, and all painted in one Picture) are the *Virtues*; by whose Favour, not only the *Dii Adscriptitii*, but all the other Gods besides, were advanced to Heaven, and honoured with the utmost Veneration.

You see some *Vices* amongst them (for they had Altars dedicated to them too) which, like Shades, encrease the Lustre of the *Virtues*; whose Brightness is doubled by the Reflection of the Colours. To both of them there are adjoining some Gods, either favouring or opposing them. I shall say something briefly, according to my Design, of them.

C H A P. I.

S E C T. I. *The Virtues which are Goddeffes
and good Deities.*

THE *Ancients* not only worshipped the several *Species of Virtues*, but also *Virtue* herself, as a *Goddeffes*. Therefore, first of her, and then of the others.

S E C T. II. V I R T U E *and* H O N O U R.

Virtue derives her Name from *Vir*, because *Virtue* is the most manly *Ornament*. ^a She was esteemed a *Goddeffes*, ^b and worshipped in the Habit of an elderly Matron sitting upon a square Stone. ^c *M. Marcellus* dedicated a Temple to her; and hard by placed another, that was dedicated to *Honour*: The Temple of *Virtue* was the Passage to the Temple of *Honour*; by which was signified, that by *Virtue* alone true *Honour* is attained. The Priests sacrificed to *Honour* with bare Heads, and we usually uncover our Heads when we see honourable and worthy Men; and since *Honour* itself is valuable and estimable, it is no Wonder if such Respect is shewn in celebrating its Sacrifices.

^a Ciceronis Quæst. Tusc. 2.
Dei, c. 10.

^b August. 4. de Civitate
^c Liv. l. 2.

S E C T. III. F A I T H.

FIDES had a Temple at *Rome*, near the *Capitol*, which ^a *Numa Pompilius* (as it is said) first consecrated to her. ^b Her Sacrifices were performed without Slaughter, or Blood spilt. The Heads and Hands of the Priests were covered with a white Cloth when they sacrificed; because *Faith* ought to be close and secret. *Virgil* calls her ^c *Cana Fides*; either from the Candour of the Mind, from whence *Fidelity* proceeds; or because *Faith* is chiefly observed by aged Persons. The Symbol of this Goddess was a white Dog, which is a faithful Creature. ^d Another Symbol of her was two Hands joined; or two young Ladies shaking Hands. For, ^e by giving the Right hand, they engaged their Faith for their future Friendship.

^a Cicero de Officiis. ^b Dion. Halicarn. l. 2. ^c Servius in 1. and 8. *Æneid*. ^d Statius 1. *Thebaid*. ^e *Dextrâ datâ fidem futuræ amicitiae sancibant.* Liv. l. 21.

S E C T. IV. H O P E.

HOP E had a Temple at *Rome*, in the *Herb-Market*, which was unfortunately burnt down with Lightning. ^f *Giraldus* says, that he hath seen her *Effigies* in a Golden Coin of the Emperor *Adrian*. She was described in the Form of a Woman standing, her Left-hand lightly held up the Skirts of her Garments, she leaned on her Elbow, and in her Right-hand held a Plate, on which was placed a *Ciborium* (a Sort of a Cup) fashioned to the Likeness of a Flower, with this Inscription, *SPES, P. R. The Hope of the People of*

^f Syntagm. l. 1.

Rome. We have already related in what Manner *Hope* was left and preserved in the Bottom of *Pandora's Box*.

S E C T. V. J U S T I C E.

Justice was described like a Virgin with a piercing stedfast Eye, a severe Brow, her Aspect awful, noble, and venerable. Amongst the *Egyptians*, *Alexander* says, that she has no *Head*; and that her Left-hand was stretched forth and open. The *Greeks* called her *Astræa*, as we said before.

S E C T. VI. P I E T Y.

Atilius, the *Duumvir*, dedicated a Chapel to this Goddess at *Rome*, in the Place where that Woman lived, who fed her Mother in the Prison with the Milk of her Breasts. The Story is this: ^a *The Mother was punished with Imprisonment; her Daughter, who was an ordinary Woman, then gave Suck; she came to the Prison frequently, and the Gaoler always searched her, to see that she carried no Food to her Mother: At last she was found giving Suck to her Mother with her Breasts. This extraordinary Piety of the Daughter gained the Mother's Freedom; and they both were afterwards maintained at the Publick Charge, while they lived; and the Place was consecrated to the Goddess Piety.* There is a like Example in the ^b *Grecian History*, of a certain Woman, who by her Breasts nourished *Cymon*, her aged Father, who was imprisoned; and supported him with her own Milk.

^a Plin. Hist. Nat. l. 7. c. 36. ^b Valerius Maximus, lib. 3.

SECT. VII. MERCY.

THE Athenians erected an Altar to *Misericordia*, *Mercy*; ^a where was first established an *Asylum* (a Place of common Refuge to the Miserable and Unfortunate :) It was not lawful to force any from thence. When *Hercules* died, ^b his *Kindred* feared some Mischief from those whom he had afflicted; wherefore they erected an *Asylum*, or Temple of *Mercy*, at *Athens*.

^a Pausan. in Attic.

^b Serv. in *Æn.* 8.

SECT. VIII. CLEMENCY.

NOTHING memorable occurs concerning this Goddess, unless that there was a Temple erected to *Clementia Cæsaris*, *The Clemency of Cæsar*, as we read in ^c *Plutarch*.

^c In *Vitâ Cæsaris*.

SECT. IX. CHASTITY.

TWO Temples at *Rome* were dedicated to *Chastity*; the one to *Pudicitia Patricia*, which stood in the *Ox-Market*; and the other to *Pudicitia Plebeia*, built by *Virginia*, the Daughter of *Aulus*: for when she, who was born of a *Patrician* Family, ^d had married a *Plebeian*, the noble Ladies were mightily incensed, and banished her from their Sacrifices, and would not suffer her to enter into the Temple of *Pudicitia*, into which *Senatorial* Families were only permitted Entrance. A Quarrel arose hereupon amongst the Women, and a

^d Liv. l. 10.

great Breach was made between them : Hereupon *Virginia* strove by some extraordinary Action to blot out the Disgrace which she had received ; and therefore she built a Chapel in the long Street where she lived, and adorned it with an Altar ; to which she invited the *Plebeian* Matrons, and complaining to them, that the Ladies of Quality had used her so barbarously : *I dedicate*, says she, *this Altar to Pudicitia Plebeia ; and I desire of you that you will as much adore Chastity, as the Men do Honour ; that this Altar may be followed by parer and more chaste Votaries, than the Altar of Pudicitia Patricia, if it be possible.* Both these Altars were revered almost with the same Rites, and no Matron but of approved Chastity, and who had been married but once, had Leave to sacrifice here. It is, besides, said in History, that the Women, who were contented with one Marriage, were usually rewarded with ^a *a Crown of Chastity.*

^a Corona pudicitiae, Val. Max. l. 2. de Institut.

S E C T. X. T R U T H.

TRUTH, the *Mother of Virtue*, ^b is painted in Garments, as white as Snow ; her Looks are serene, pleasant, courteous, chearful, and yet modest ; she is the Pledge of all Honesty, Bulwark of Honour, the Light and Joy of human Society. ^c She is commonly accounted the Daughter of *Time* and *Saturn* ; because Truth is discovered in the Course of *Time* : But *Democritus* feigns that she lies hid in the Bottom of a Well.

^b Philost. in Heroic. & Amp. ^c Plut. in Quæst.

S E C T. XI. M E N S.

GOOD Sense, or Understanding (*Mens*) was made a Goddess by the Romans, ^a that they might obtain a sound Mind. ^b An Altar was built to her in the Capitol, by M. Æmilius. ^c The Prætor Atilius vowed to build a Chapel to her; which he performed, when he was upon that Account created *Duumvir*.

^a Aug. l. 2. c. 21.
^c Liv. 22. & 23.

^b Cicero 2. de Nat. Deorum.

S E C T. XII. C O N C O R D.

WE shall find by ^d the concurrent Testimony of many, that the Goddess *Concordia* had many Altars at several Times dedicated to her; especially, she was worshipped by the Ancient Romans. Her Image held a Bowl in her Right-hand, and a *Horn of Plenty*, or a *Sceptre*, from which Fruit seemed to sprout forth, in her Left. ^e The Symbol of her was *two Right-hands joined together, and a Pomegranate*.

^d Liv. lib. 9. Plut. in C. Gracch. Suet. in Tib. ^e Lil. Gyrald. Syntagm. 1.

S E C T. XIII. P E A C E.

PAX was honoured heretofore at Athens with an Altar, ^f as Plutarch tells us. At Rome she had a most magnificent Temple in the Forum, begun by Claudius, and finished by Vespasian; ^g which was afterwards consumed in a Fire under the Emperor Commodus. She was described in the Form of a Matron, holding forth

^f Plut. in Cimon.

^g Herodot. l. 2.

Ears of Corn in her Hands, and crowned with Olives and Laurel, or sometimes Roses. Her particular Symbol was a *Caduceus*, a white Staff, borne by Ambassadors when they go to treat of Peace.

S E C T. XIV. H E A L T H.

TH E *Goddeſs Salus* was ſo much honoured by the *Romans*, that anciently ſeveral Holy-days were appointed in which they worſhipped her. ^a There was a Gate at *Rome* called *Porta ſalutaris*, becauſe it was near to the Temple of *Salus*. Her Image was the Figure of a Woman ſitting on a Throne, and holding a Bowl in her Right-hand. Hard by ſtood her Altar, a Snake twining round it, and lifted up his Head toward it. The *Augurium Salutis* was heretofore celebrated in the ſame Place; which was intermitted for ſome Time, and renewed again by *Auguſtus*. ^b It was a Kind of Divination, by which they begged Leave of the Gods that the People might pray for Peace; as though it was unlawful to pray for it before they had Leave. A Day in every Year was ſet apart for that Purpoſe, upon which none of the *Roman* Armies might either march or engage.

^a Macrobi. Saturn. l. c. 16. ^b Dion. l. 27. Aug. Poſt. Julian. Miſcel. c. 12.

S E C T. XV. F I D E L I T Y.

TH I S *Goddeſs* alſo, ^a ſays St. *Auſtin*, hath her Temple and her Altar, and ſuitable Sacrifices were performed to her. They repreſented her like a venerable Matron ſitting upon a Throne, and holding a ^b white Rod in her Right-hand, and a great *Horn of Plenty* in her Left.

^a Auguſt. de Civ. Dei, l. 4. c. 18. ^b Caduceus.

SECT. XVI. LIBERTY.

AS the Romans were, above all Things, careful of their *Liberty*, especially after the Expulsion of the Kings, when they set themselves at Liberty, ^a so they built a Temple to *Liberty*, amongst the Number of their other *Goddeffes*. And *Cicero* tells us, that *Clodius* consecrated his House to her.

^a Lil. Gyrald. Synt.

SECT. XVII. MONEY.

THEY invoked *Pecunia* as a *Goddeffs*, that they might be rich, and so they worshipped the God *Æsculanus*, and his Son *Argentinus*, that they might have Plenty of *Brass* and *Silver*: They esteemed *Æsculanus*, the Father of *Argentinus*, because *Brass-Money* was used before *Silver*. And I wonder, ^b says St. *Augustine*, that *Aurinus* was not made a God after *Argentinus*, because *Silver Money* was followed by *Gold*. To this *Goddeffs*, *Money*, O how many apply their Devotions to this Day; what Vows do they make, and at what Altars do they importune, that they may fill their Coffers! If you have those Gods, ^c says *Menander*, if you have *Silver* and *Gold* at Home, ask whatever you please, you shall have it, the very Gods themselves will be at your Service.

^b Miror autem quòd *Argentinus* non genuit *Aurinum*, quia & aurea pecunia subsequuta est. Aug. de Civit. Dei, l. 4. c. 21.

^c Hos Deos Aurum & Argentum si domi habeas, quicquid voles, roga, tibi omnia aderunt, ipsos habebis vel ministrantes Deos. *Menander* ap. *Stob.* or de laude auri.

S E C T. XVIII. M I R T H.

*L*ycurgus ridiculously crected an Image amongst the ^a *Lacedæmonians*, to the God *Risus*. The *Theffalians*, of the City *Hypata*, every Year sacrificed to this God, with great Jollity.

^a Plut. in Lycurgo.

S E C T. XIX. *The Good* G E N I U S.

*T*HIS God, called ^b *Bonus Genius*, had a Temple in the Way that leads to the Mountain *Mænalus*, as says *Pausanias*. And, at the End of the Supper, they offered a Cup to him filled with Wine and Water. Some say that the Cup had more Water than Wine, others say the contrary: This Cup was called ^c *The Grace Cup*.

^b Græcè ἀγαθὸς θεὸς.
Genii.

^c Ἀγαθὸν Δαίμονος poculum boni

C H A P. II.

S E C T. I. *The VICES, and* E V I L
D E I T I E S.

I Call those *Evil Deities* which oppose our Happiness, and many Times do us Mischief. And first, of the *Vices* to which Temples have been consecrated.

S E C T.

S E C T. II.

THAT Envy is a Goddess, appears by the Confession of Pallas, who owned that she was assisted by her to infect a young Lady, called *Aglauros*, with her Poison. Ovid describes the ^a House where she dwells, in very elegant Verse, and afterwards gives a most beautiful Description of ^b Envy herself.

^a *Protinus Invidiæ nigro squalentia tabo
Tecta petit: domus est inis in vallibus antri
Abdita, sole carens, nec ulli per-via vento;
Tristis, & ignavi plenissima frigoris, & quæ
Igne vacet semper, caligine semper abundet.* Ovid. Met. 1. 2.

Then strait to Envy's Cell she bends her Way,
Which all with putrid Gore infected lay;
Deep in a gloomy Cave's obscure Recess,
No Beams could e'er that horrid Mansion bless;
No Breeze e'er fann'd it; but about it roll'd
Eternal Woes, and ever lazy Cold:
No Spark shone there, but everlasting Gloom
Impenetrably dark obscur'd the Room.

^b *Pallor in ore sedet, macies in corpore toto,
Nusquam recta acies, livent rubigine dentes,
Pectora felle virent, lingua est suffusa veneno,
Risus abest, nisi quem visi movere dolores.
Nec fruitur somno vigilantibus excita curis,
Sed videt ingrato, intabescitque videndo,
Successus hominum; carpitque & carpitur una,
Suppliciumque suum est* ———

A deadly Paleness in her Cheeks was seen,
Her meagre Skeleton scarce cas'd with Skin;
Her Looks awry; and everlasting Scowl
Sits on her Brows; her Teeth deform'd and foul.
Her Breast had Gall, more than her Breast could hold:
Beneath her Tongue black Clots of Poison roll'd:
No Smiles e'er smooth'd her furrow'd Brows, but those
Which rise from common Mischiefs, Plagues, and Woes.
Her Eyes, mere Strangers to the Sweets of Sleep.
Devouring Spite for ever waking keep.

S E C T. III. CONTUMELY and
IMPUDENCE.

THESE two *Vices* were both adored by the ^a *Athenians*; and particularly, it is said, they were represented by a *Partridge*; which is esteemed a very impudent Bird.

She fees blest'd Men with vast Successes crown'd,
 Their Joys distract her, and their Glories wound:
 She kills abroad, herself's consum'd at Home,
 And her own Crimes are her perpetual Martyrdom.
^a Pausanias in Attic. Cic. 2. de leg. Theophrastus de leg.

S E C T. IV. CALUMNY.

THE same People erected an Altar to *Calumny*.
^b *Apelles* painted her thus: ^c There sits a Man
 with great and open Ears, inviting *Calumny*, with his
 Hand held out, to come to him: And two Women,
Ignorance and *Suspicion*, stand near him. *Calumny* breaks
 out in a Fury; her Countenance is comely and beau-
 tiful; her Eyes sparkle like Fire, and her Face is in-
 flamed with Anger; she holds a lighted Torch in her
 Left Hand, and with her Right twists a young Man's
 Neck, who holds up his Hands in Prayer to the Gods.
 Before her goes *Envy* pale and nasty: On her Side are
Fraud and *Conspiracy*: Behind her follows *Repentance*,
 clad in Mourning, with her Cloaths torn; who turns
 her Head backward, as if she looked for *Truth*, who
 comes slowly after.

^b Idem apud Diogen.
 credendis calumniis.

^c Lucian. lib. de non temerè

SECT. V. FRAUD.

THIS Deity ^a was described with an human Face, but a Serpent's Body: In the End of her Tail was a Scorpions's Sting: She swims through the River *Cocytus*, and nothing appears above Water but her Head.

^a Bocat. in Gen. Deor.

SECT. VI. DISCORD.

Petronius Arbiter, where he treats of the Civil War betwixt Pompey and Cæsar, has given a ^b beautiful Description of the Goddess *Discordia*.

^b *Intremuere tubæ, ac scisso Discordia crine
Extulit ad superos Stygium caput. Hujus in ore
Concretus sanguis contusq; lumina flebant;
Stabant æratâ scabrâ rubigine dentes;
Tabo lingua fluens; obsessa draconibus ora;
Atq; inter toto laceratam pectore vestem,
Sanguineam tremula quatiebat lampada dextra.
The Trumpets sound, and with a dismal Yell
Wild Discord rises from the Vale of Hell:
From her swell'd Eyes there ran a briny Flood,
And clotted Gore upon her Visage stood:
Around her Head serpentine Elf-locks hung,
And Streams of Blood flow'd from her fable Tongue:
Her tatter'd Cloaths her yellow Skin betray,
(An Emblem of the Breast on which they lay)
And brandish'd Flames her trembling Hand obey.* }

S E C T. VII. F U R Y.

FURY is described sometimes chained, sometimes raging and revelling, with her Chains broke; but ^a *Virgil* chuses to describe her bound in Chains, although ^b *Petronius* describes her at Liberty, unbound.

^a ——— *Furor impius intus*
Sæva sedens super arma; & centum vinctus abenis
Post tergum nodis, fremit horridus ore cruento. Æn. 1.

^b ——— Within sits impious War
 On cursed Arms, bound with a thousand Chains,
 And horrid, with a bloody Mouth, complains.
 ——— *Furor, abruptis, ceu liber, habenis*
Sanguineum late tolli: caput; craque mille
Vulneribus confossa cruenta casside velat.
Hæret detritus lævæ Mavortius umbo
Innumcrabilibus telis gravis, atq; flagrantî
Stipite dextra minax terris incendia portat.
 Disorder'd Rage, from brazen Fetters freed,
 Ascends to Earth with an impetuous Speed:
 Her wounded Face a bloody Helmet hides,
 And her Left Arm a batter'd Target guides:
 Red Brands of Fire, supported in her Right,
 The impious World with Flames and Ruin fright.

S E C T. VIII. F A M E.

^c *Pausanias* and ^d *Plutarch* say, that there were Temples also dedicated to *Fame*. ^e She is finely and delicately described by *Virgil*, which Description I will put

^c *Pausanias* in Atticis. ^d *Plut.* in Camillo.
^e *Fama, malum quo non aliud velocius ullum,*
Mobilitate viget, viresq; acquirit eundo.
Parva metu primo; mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.

put at the End of this Section to save you the Trouble of consulting the Book, though it is common; and it deserves not only to be remembered, but transcribed into all Books as there is Occasion.

*Illam Terra parens, irritata Deorum
 Extremam, ut perhibent, Cæo Enceladoque sororem
 Progenit, pedibus celerem & pernicious alis:
 Monstrum horrendum, ingens, cui quot sunt corpore plumæ,
 Tot vigiles oculi subter, mirabile dictu!
 Tot linguæ, totidem ora sonant, tot subrigit aures.
 Nocte volat cæli medio, terræque per umbram,
 Stridens, nec dulci declinat lumina somno.
 Luce sedet custos aut summi culmine tecti,
 Turribus aut altis, & magnas territat urbes,
 Tam ficti prævique tenax, quam nuncia veri.* Æn. 4.
 Fame, the great Ill, from small Beginnings grows,
 Swift from the first, and ev'ry Moment brings
 New Vigour to her Flights, new Pinions to her Wings,
 Soon grows the Pigmy to gigantick Size,
 Her Feet on Earth, her Forehead in the Skies.
 Enrag'd against the Gods, revengeful Earth,
 Produc'd her last of the *Titanian* Birth.
 Swift is her Walk, more swift her winged Haste;
 A monstrous Phantom, horrible and vast:
 As many Plumes as raise her lofty Flight,
 So many piercing Eyes enlarge her Sight:
 Millions of op'ning Mouths to *Fame* belong,
 And ev'ry Mouth is furnish'd with a Tongue,
 And round with list'ning Ears the *flying Plague* is hung. }
 She fills the peaceful Universe with Cries;
 No Slumbers ever close her wakeful Eyes:
 By Day from lofty Tow'rs her Head she shews,
 And spreads thro' trembling Crouds disastrous News.
 With Court-Informers haunts, and Royal Spies,
 Things done relates, not done she feigns, and mingles Truth
 with Lyes.
 Talk is her Business, and her chief Delight
 To tell of Prodigies, and cause Affright.

S E C T. IX. F O R T U N E.

WH Y was *Fortune* made a Goddess, says ^a St. *Augustine*, since she comes to the Good and the Bad without any Judgment? She is so blind, that without Distinction she runs to any-body; and many times she passes by those that admire her, and sticks to those that despise her: So that ^b *Juvenal* had Reason to speak in the Manner he does to her. Yet the Temples that have been consecrated to her, and the Names which she has had, are innumerable; the chief of them I will point out to you.

She was stiled *Aurea*, or *Regia Fortuna*; and ^c an Image of her so stiled was usually kept in the Emperor's Chamber, and when one died, it was removed to the Palace of his Successor.

She was worshipped in the *Capitol* under the ^d Title of *Bona*; and in the *Esquilia* under the Title of *Mala*.

Servius Tullus had in his Court a Chapel dedicated to ^e *Fortuna Barbata*: She was called *Brevis*, or *Parva*, in the same Place.

She is also called *Cæca*, *Blind*. Neither is she only, says ^f *Cicero*, blind herself, but she many times makes those blind that enjoy her.

In some Inscriptions she is called ^g *Conservatrix*.

The Prætor *Q. Fulvius Flaccus*, in *Spain*, when the last Battle was fought with the *Celtiberi*, vowed a

^a Aug. de Civit. l. 1. c. 18.

^b *Nullum numen abest sibi sit prudentia; sed te Nos facimus, Fortuna, Deam, cœloque locamus.* Sat. 20.
Fortune is never worshipp'd by the Wise,
But she, by Fools set up, usurps the Skies.

^c Spart. in Severo. Gyr. Syntagm. 15. ^d Plin. & Cic.

^e Plut. in Quæst. ^f De Amicitia. ^g Ap. Gyr. Synt. 15.
Chapel



Chapel to ^a *Fortuna Equestris*, because he in the Battle commanded the Bridles to be taken off the Horses, that they might run upon the Enemy with the greater Force, and Violence, whereby he got the Victory.

Fortis Fortuna, or ^b *Fortis Fortuna*, was another of her Names; and she was worshipped by those who lived without any Art or Care at all.

She had a Chapel near the Temple of *Venus*, where she was called ^c *Asculæ*, and ^d *Virilis Masculina*.

She was called ^e *Mulieris*, because the Mother and the Wife of *Coriolanus* saved the City of *Rome*. And when her Image was consecrated in their Presence, ^f it spoke these Words twice, *Ladies, you have dedicated me as you should do.* ^g Yet it was not lawful for all Matrons to touch this Image, but for those only who had not been married twice.

Mammosa, either from her Shape, or because she supplies us with Plenty.

Servius Tullus dedicated a Temple to *Fortuna Obsequens*, because she obeys the Wishes of Men. The same Prince worshipped her, and built her Chapels, where she was called by these following Titles:

Primigenia, ^h because both the City and the Empire received their Origin from her.

Privata, or ⁱ *Propria*: She had a Chapel in the Court, which that Prince used so familiarly, that she was thought to go down through a little Window into his House.

Her Temple at *Præneste*, ^k from whence she was called *Prænestina*, was more famous and notable than

^a Vide Livium, l. 41, 42. ^b Consule eundem Livium, l. 27. ^c Plutarch de Fort. Roman. ^d Ovid. Fastor. l. 4. ^e Dion. l. 8. ^f Rite me, Matronæ, dedicastis. Augustin. l. 4. c. 19. Val. Max. l. 2. c. 8. ^g Serv. in 4. *Æneid*. 8. ^h Plutarch. ⁱ Ibid. ^k Liv. l. 52. Sæton. in Domit. c. 15.

all the rest, because very true Oracles were uttered there.

Domitian consecrated a Chapel to ^a *Fortuna Redux*.

In ancient Inscriptions she is named ^b *Stata*.

To ^c *Virgo Fortuna* the little Coats of the young Girls were presented.

Lastly, she was called ^d *Viscata* or *Viscosa*, because we are caught by her as Birds are with Bird-Lime; in which Sense *Seneca* says, ^e *Kindnesses are Bird-Lime*.

^a Mart. l. 8. ^b Apud. Gyrard. ^c Arnobius 2. adversus Gentes. ^d Plutarch. in Quæst. ^e Beneficia sunt viscosa. *Seneca* de Beneficiis.

S E C T. X. *The F E V E R.*

*F**Ebris* (the *Fever*) had her Altars and Temples in the Palace. ^f She was worshipped that she should not hurt: And for the same Reason they worshipped all the other Gods and Goddesses of this Kind.

Fear and *Paleness* were supposed to be Gods, ^g and worshipped by *Tullus Hostilius*, ^h when in the Battle betwixt the *Romans* and the *Veientes* it was told him, that the *Albans* had revolted, and the *Romans* grew afraid and pale; for, in this doubtful Conjecture, he vowed a Temple to *Pallor* and *Pavor*.

The People of *Gadara* ⁱ made *Poverty* and *Art* Goddesses, because the first whets the Wit for the Discovery of the other.

Necessity and *Violence* had their Chapel upon the *Acro-Corinthus*, but it was a Crime to enter into it.

M. Marcellinus dedicated a Chapel to *Tempestas*,

^f Cic. 3. de Nat. & 2. de Leg. ^g Augustin. l. 4. c. 18.
^h Liv. l. 1. ⁱ Arrian apud Gyr. Syntagm. 4.

without the Gate of *Capena*, after he had escaped a severe Tempest in a Voyage into the Island of *Sicily*.

S E C T. XI. S I L E N C E.

BOTH the *Romans* and *Ægyptians* worshipped the Gods and Goddesses of *Silence*. The *Latins* particularly worshipped ^a *Angeronia* and *Tacita*, whose Image (they say) stood upon the Altar of the Goddess *Voluptas*, with its Mouth tied up and sealed, ^b because they, who endure their Cares with *Silence* and *Patience*, do by that Means procure to themselves the greatest Pleasure.

The *Egyptians* worshipped *Harpocratis*, as the God of *Silence*, ^c after the Death of *Osiris*. He was the Son of *Isis*. They offered the First-Fruits of the Lentils and Pulse to him. They consecrated the Tree *Persea* to him, because the Leaves of it were shaped like a Tongue, and the Fruit like an Heart. He was painted naked, and the Figure of the Boy, crowned with an *Egyptian* Mitre, which ended at the Points as it were in two Buds: He held in his Left-hand a Horn of Plenty, whilst a Finger in his Right-hand was upon his Lip, thereby commanding *Silence*.

And therefore I say no more; neither can I better be silent, than when a God commands me to be so: Notwithstanding I am not so careful of the Direction or the vain Commands of this *mute God*, this *piceus puer*, *pitchy Youth* (as *Martianus* calls him, because the Complexion of the *Egyptians* is black) but as there is a *Time to speak*, so there is a *Time to hold one's Peace*; as we are assured by the Mouth of the *Wise Man* from that *one and true*

^a Macrobius Sat. Plut. in Numa. Plin. l. 3. ^b Quòd qui suos angores (unde Angeronia dicta est) æquo animo ferunt, perveniunt ad maximam voluptatem. ^c Epiph. 3 contra Hæreses.

God, who speaks once for an Eternity, and in one Word expresses all Things; whereas how little have I expressed all this Time in a Multitude of Words? How vain have I been, and troublesome to you, *Palæophilus*? My long, idle, and unskilful Discourses have been very tedious and troublesome to you; I acknowledge my Fault, and shall say no more for Shame.

P. But I must not be silent; for, dearest Sir, your extraordinary Civility to me, as well as your great Merit, commands me at all Times and Places to speak and write of you with Honour, to express my Gratitude as much as I can that Way, if I am not so able to do it in another.





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